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THE ODES OF PINDAR

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THE ODES OF PINDAR

56

SILVER COINS OF SICILY

FROM ORIGINALS IN THE BRITISH MUSEUM

See Note on P.VI.

THE ODES OF
PINDAR

INCLUDING

THE PRINCIPAL FRAGMENTS

WITH AN INTRODUCTION
AND AN ENGLISH TRANSLATION BY

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SILVER COINS OF SICILY

(*Frontispiece*)

1. *Didrachmon* of Camarina. *Obv.* head of river-god Hipparis (*O.* v 12): *Rev.* Nymph Camarina seated on swan, floating on her lake (*O.* v 11). Psaumis of Camarina was a victor at Olympia (*O.* iv and v).

2. *Tetradrachmon* of Acragas. *Obv.* two eagles rending a hare (*N.* iii 80f): *Rev.* Victory driving a quadriga. Theron of Acragas was a victor at Olympia (*O.* ii and iii).
   The eagle and the dolphin of *P.* ii 50f were probably suggested by the eagles and dolphins on the coins of Acragas and Syracuse.

3. *Decadrachmon* of Syracuse. *Obv.* head of Victory (?), surrounded by dolphins: *Rev.* quadriga of horses, crowned by Victory. Hieron of Syracuse was victorious in the Olympian and in other Greek games (*O.* i, *P.* i–iii).

INTRODUCTION

I.—The Life of Pindar

Pindar, the greatest of the lyrical poets of Greece, was a native of Boeotia. He was born at Cynoscephalae, about half a mile to the west of Thebes. He has himself recorded the fact that the date of his birth coincided with the celebration of the Pythian festival at Delphi,[1] a festival that always fell in the third of the four years of the Olympic period. According to the lexicographer Suïdas, the poet was born in the sixty-fifth Olympiad. Ol. 65, 3 corresponds to 518 B.C., and this date has been widely accepted.[2] The most probable alternative is Ol. 64, 3, that is 522 B.C.[3] In support of this earlier date, it is urged that all the ancient authorities described the poet as "flourishing," that is, as being about forty years of age, at the time of the Persian war of 481–479 B.C. Had Pindar been born in 518, he would have been only 37 at the beginning, and 39 at the end of the war. Had the date of his birth

[1] Frag. 193 (205).
[2] *e.g.* by Christ, Wilamowitz, and Schröder.
[3] Accepted by Boeckh and Gaspar.

been 522, he would have been forty in 482, the year preceding the expedition of Xerxes.[1]

The poet was proud of his Theban birth and his Theban training.[2] He was the son of Daïphantus and Cleodicê. From his uncle Scopelînus he learnt to play the flute, an instrument which held an important place in the worship of Apollo at Delphi, and was perfected at Thebes, where it was always more highly esteemed than at Athens. At Athens he was instructed in the technique of lyrical composition by Agathocles and Apollodôrus, and probably also by Lasus of Hermione, who brought the dithyramb to its highest perfection. During his stay in Athens he could hardly have failed to meet his slightly earlier contemporary, Aeschylus, who was born in 525 B.C.

On returning to Thebes, he began his career as a lyrical poet. In his earliest poem he is said to have neglected the use of myths. This neglect was pointed out by the Boeotian poetess, Corinna; whereupon Pindar went to the opposite extreme, and crowded his next composition with a large

[1] Gaspar, *Chronologie Pindarique*, Bruxelles, 1900, p. 15 f. The uncertainty between the dates 522 and 518 for the birth of Pindar is due to the corresponding uncertainty between 586 and 582 as the beginning of the Pythian era. If Pindar was born at the 17th Pythiad, the date of his birth would be 522, if we reckon from 586; or 518, if we reckon from 582. The latter of the two dates for the Pythian era is now known to be right, and this is a presumption in favour of 518 as the date of the poet's birth.

[2] Frag. 198a.

number of mythological allusions.[1] He soon received from his critic the wise admonition: "One must sow with the hand, and not with the whole sack."[2] He is said to have subsequently defeated the poetess Myrtis, who was reproached by Corinna for competing with Pindar.[3]

The poet has generally been regarded as claiming descent from the aristocratic family of the Theban Aegeidae.[4] However this may be, he was connected closely with the Dorians, and was an admirer of the Dorian aristocracy. He was an oligarch, but, "in politics," he "deemed that the middle state was crowned with more enduring good"[5]; and his objection to "the raging crowd" of Sicilian revolutionaries[6] is consistent with his appreciation of the reasonable democracy of Athens.[7] It was from the powerful family of the Thessalian Aleuadae that he received in 498 his first commission for an epinician ode (*P.* x).

In September, 490, the Persians were defeated by Athens at Marathon. A few days before the battle, Xenocrates, the younger brother of Thêrôn of Acragas, won the chariot-race in the Pythian games. The official ode was composed by Simonides, then at the height of his fame, while Pindar's extant poem was

[1] Frag. 29 (5). Plutarch, *De gloria Atheniensium*, c. 4.
[3] *μέμφομαι δὲ καὶ λιγυρὰν Μυρτίδ' ἰώνγα, ὅτι βανὰ φῦσ' ἔβα Πινδάροι ποτ' ἔριν.* Corinna, Frag. 21 Bergk; Smyth's *Greek Melic Poets*, pp. 69, 339.
[4] Cp. note on *P.* v 75.
[5] *P.* xi 53. [6] *P.* ii 86. [7] *P.* vii 1.

a private tribute of admiration for the victor's son, Thrasybûlus, who probably drove his father's chariot (*P.* vi). At the same festival, the prize for flute-playing was won by Midas of Acragas, and was celebrated by Pindar (*P.* xii). The poet was doubtless present at this Pythian festival.

During the Persian wars he may well have been perplexed by the position of his native city. He alludes to the crisis in the affairs of Thebes, when the oligarchs cast in their lot with the invading Persians.[1] During these years of glory for Greece, and disgrace for Thebes, Pindar composed more odes for Aeginetans than for any others, and he probably resided in Aegina for part of this time. One-fourth of his epinician odes are in honour of athletes from that island. The first of these (*N.* v), that on Pytheas, has been assigned to the Nemean games of 489. The earliest of the Olympians (*O.* xiv) celebrates the winning of the boys' foot-race in 488 by a native of the old Boeotian city of Orchomenus. In August, 486, Megacles the Alcmeonid, who had been ostracised by Athens a few months earlier, won at Delphi the chariot-race briefly commemorated in the seventh Pythian.

To 485 we may assign the second, and the seventh, of the Nemean Odes. The second Nemean is on the victory in the pancratium won by the Athenian Tîmodêmus; the seventh on that in the boys' pan-

[1] Frag. 109 (228), quoted by Polybius, iv 31.

cratium won by Sôgenês of Aegina. (This had been preceded by the sixth Paean, in which Pindar had given offence to certain Aeginetans by the way in which he had referred to the death of Neoptolemus at Delphi.) Either 484 or 480 may be the date of the contest in the pancratium won by Phylacidas of Aegina (*I.* vi), and 478 that of similar victories gained by Melissus of Thebes (*I.* iv), and Cleander of Aegina (*I.* viii). In 477 the chariot-race at Nemea was won by Melissus, and was briefly commemorated in the third Isthmian, which was made the proëme of the fourth Isthmian written in the same metre in the previous year.

After the defeat of the invasion of Xerxes, in 479, the poet rejoices in the removal of the intolerable burden, "the stone of Tantalus" that had been hanging over the head of Hellas[1]; he celebrates the battles of Artemisium,[2] Salamis,[3] and Plataea,[4] and hails Athens as "the bulwark of Greece."[5]

The Olympian festival of 476 marks a most important epoch in the poet's life. No fewer than five Olympian odes were inspired by victories gained at that festival. The first Olympian celebrates the horse-race won by Hieron of Syracuse; the second and third, the chariot-race won by Thêrôn of Acragas. The prize for the boys' boxing-match, carried off in the same year by Hâgêsidâmus of the Western Locri, was promptly eulogised beside the Alpheüs in

[1] *I.* viii 10. [2] Frag. 77 (196). [3] *I.* v 49. [4] *P.* i 77. [5] Frag. 76 (46).

the eleventh Olympian, and was afterwards commemorated in the tenth, which was performed at the victor's home in the West.

If the fifth Isthmian, in honour of Phylacidas of Aegina, is as late as 476, it was composed while the poet was still in his native land. It was probably in the autumn of 476 that Pindar left for Sicily. At Acragas he must have taken part in the production of the second and third Olympian odes in honour of the victory in the chariot-race, lately won by Thêrôn. He also wrote an encomium on Thêrôn,[1] and a song for Thêrôn's nephew, Thrasybûlus.[2] At Syracuse he produced his first Olympian ode in honour of the horse-race won by Hieron's courser, Pherenîcus, and his first Nemean on the victory in the chariot-race won in the previous year by Chromius, whom Hieron had appointed governor of the newly-founded city of Aetna.

Probably in the spring of 475 Pindar returned to Thebes. It was at Thebes that the chariot of Hieron gained a victory celebrated in the "second Pythian," conjecturally assigned to 475. The same is the date of the third Nemean, on the victory of Aristocleides, a pancratiast of Aegina.

In 474 Pindar was once more present at Delphi. After the Pythian festival of that year he commemorated in the third Pythian the victories won in the Pythian festivals of 482 and 478 by Hieron's steed, Pherenîcus, who had since won the Olympic

[1] Frag. 119. [2] Frag. 124.

race of 476. He also celebrated in the ninth Pythian the race in full armour won in 474 by Telesicrates of Cyrene, and, in the eleventh, the victory of Thrasydaeus of Thebes in the boys' foot-race. 474 is the conjectural date of the victory in the chariot-race, won at Sicyon by Chromius of Aetna. To the spring of 474 has been assigned the dithyramb in praise of Athens.[1]

The fourth Nemean, on Timasarchus of Aegina, the winner of the boys' wrestling-match, is assigned to 473. 472 is the probable date of the sixth Olympian, on the mule-chariot-race won by Hâgêsias of Stymphâlus and Syracuse, and also of the twelfth, on the long-race won by Ergoteles of Himera. It was apparently in this year that the Isthmian victory in the chariot-race, achieved in 477 by Xenocrates of Acragas, was privately commemorated by the victor's son (*I.* ii).

The victory of Hieron's chariot in the Pythian games of 470 was celebrated in a splendid ode; the first Pythian. In 468 the wrestling-match at Olympia was won by Epharmostus of Opûs, a Locrian town north of Boeotia (*O.* ix). In 464 the famous boxer, Diagoras of Rhodes, gained the victory celebrated in the seventh Olympian; and, in the same year, at Olympia, the foot-race and the pentathlum were won on the same day by Xenophon of Corinth, a victory nobly celebrated in the thirteenth

[1] Frag. 76 f.

Olympian.[1] The success of Alcimidas of Aegina, in the boys' wrestling-match, is the theme of the sixth Nemean, assigned to 463, and the same is probably the date of the tenth, on the wrestling-match won by Theaeus of Argos at the local festival of Hêra. 463 is the conjectural date of the second and the ninth Paeans, the former composed for Abdera; the latter, for Thebes, on the occasion of an eclipse of the sun.

The victory in the chariot-race won in 462 by Arcesilas, king of Cyrene, gives occasion to the longest, and one of the finest, of all the odes, the fourth Pythian, which is composed, to propitiate the king, at the request of a Cyrenaean exile. The fifth Pythian was performed at Cyrene, on the return of the victorious charioteer and his horses. Alcimedon of Aegina, the boy-wrestler of 460, is celebrated in the eighth Olympian; another Aeginetan, Deinias, the winner of the foot-race about 459, is lauded in the eighth Nemean; and Herodotus of Thebes, who probably won the chariot-race in 458, is the theme of the first Isthmian, which was soon followed by the fourth Paean, written for the island of Ceôs. A second Theban, Strepsiades, won the pancratium, probably in 456 (*I.* vii).

Psaumis of Camarina won the chariot-race in 452, and the mule-race, probably in 448; these two victories are sung in the fourth and fifth Olympians.

Among the latest of the odes is the eighth Pythian,

[1] The same victory is also the theme of Frag. 122 (87).

on the victory gained in 446 by the boy-wrestler, Aristomenes of Aegina. The same is the conjectural date of the eleventh Nemean, an installation ode in honour of Aristagoras, the president of the council of Tenedos. He is probably the elder brother of Theoxenus of Tenedos, a favourite of Pindar, in whose praise he wrote a poem,[1] and in whose arms he died at Argos. The poet is said to have attained the age of eighty. If so, the date of his death would be either 442 or 438, according as we accept the date 522 or 518 as the date of his birth.

His daughters conveyed his ashes to Thebes; and, about six centuries later, his countryman, Pausanias, tells us of the site of the poet's tomb, and adds some of the legends relating to his life :—

Passing by the right of the stadium of Iolaüs (outside the Proetidian gate), you come to a hippodrome in which is the tomb of Pindar. In his youth he was once walking to Thespiae in the heat of noon-day, and, in his weariness, he laid him down a little way above the road. While he was asleep, bees flew to him, and placed honey on his lips. Such was the beginning of his career of song.

When his fame was spread abroad from one end of Greece to the other, the Pythian priestess . . . bade the Delphians give to Pindar an equal share of all the first-fruits they offered to Apollo. It is said, too, that, in his old age, there was vouchsafed to him a vision in a dream. As he slept, Proserpine stood beside him and said that, of all the deities, she alone had not been hymned by him, but that, nevertheless, he should make a song on her also, when he was come to her. Before ten days were out, Pindar had paid the debt of nature. . . .[2] Crossing the Dirce we come to the ruins of Pindar's house, and to a sanctuary of Mother Dindymene

[1] Frag. 123 (88). [2] Cp. Frazer's *Pausanias*, ix 23, 2–4.

dedicated by Pindar.[1] At Delphi, not far from the hearth where Neoptolemus was slain, stands the chair of Pindar. It is of iron, and they say that, whenever Pindar came to Delphi, he used to sit on it and sing his songs to Apollo.[2]

Pindar was a devout adherent of the national religion of Greece, and his Paeans give proof of his close connexion with the worship of Apollo at Delphi. Reverence for the gods is a prominent characteristic of his work. "From the gods are all the means of human excellences."[3] "It is the god that granteth all fulfilment to men's hopes; he bendeth the necks of the proud, and giveth to others a glory that knoweth no eld."[4] The poet rejoices in recounting the old heroic legends, especially when they are connected with Castor and Pollux, or Heracles, or the Aeacidae. "My heart cannot taste of song without telling of the Aeacidae."[5] But he resolutely refuses to ascribe to the gods any conduct which would be deemed unseemly if tried by a human standard. If a legend tells that, when the gods feasted with Tantalus, they ate the flesh of his son Pelops, Pindar refuses to represent the gods as cannibals.[6] "It is seemly," he says, "to speak fair things of deities."[7] "To revile the gods is a hateful effort of the poet's skill."[8]

[1] *ib.* ix 25, 4. When Thebes was taken by Alexander,

"The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground."

(Milton's 8th *Sonnet*), Pliny, vii 109.

[2] Pausanias, x 24, 5. [3] *P.* i 41. [4] *P.* ii 49.
[5] *I.* v 20. [6] *O.* i 52. [7] *O.* i 35. [8] *O.* ix 37.

II.—The Style of Pindar

Writing in Rome in the age of Augustus, Dionysius of Halicarnassus, after quoting a dithyramb of Pindar,[1] expresses an opinion, which (he says) will be accepted by all readers of literary taste :—

> "These lines are vigorous, weighty and dignified, and are marked by much severity of style. Though rugged, they are not unpleasantly so, and though harsh to the ear, are only so in due measure. They are slow in their rhythm, and present broad effects of harmony ; and they exhibit, not the showy and decorative prettiness of our own day, but the severe beauty of a distant past."[2]

In the same age, Horace describes Pindar as inimitable. He is "like a river rushing down from the mountains and overflowing its banks." "He is worthy of Apollo's bay, whether he rolls down new words through daring dithyrambs" ; or "sings of gods and kings," or of "those whom the palm of Elis makes denizens of heaven" ; or "laments some youthful hero, and exalts to the stars his prowess, his courage, and his golden virtue." "A mighty breeze" (he adds) "uplifts the Swan of Dirce."[3]

About 88 A.D. Quintilian tells us that "of lyric poetry Pindar is the peerless master, in grandeur, in maxims, in figures of speech, and in the full stream of eloquence."[4]

[1] Frag. 75 (45).
[2] *De Compositione Verborum*, c. 22 ; cp. p. 217 of Prof. Rhys Roberts' translation.
[3] Horace, *Carm.* iv 2. [4] x i 61.

Our own poet, Gray, in his ode on the *Progress of Poesy,* has sung of the "pride," and the "ample pinion,"

> "That the Theban eagle bear
> Sailing with supreme dominion
> Through the azure deep of air."

Pindar's style is marked by a constant and habitual use of metaphor. To describe the furthest limits of human achievement, he borrows metaphors from the remotest bounds of travel or navigation, the "pillars of Heracles" in the West,[1] the Phâsis and the Nile in the East,[2] and the Hyperboreans beyond the North.[3] The victor's merits are "countless as the sand."[4] Olympia is the "crown," or the "flower" of festivals; it is peerless as water, bright as gold, and brilliant as the sun.[5]

His similes for poetic effort are apt to be drawn from the language of the particular form of athletic skill which he is commemorating, whether it be the chariot-race,[6] or leaping,[7] or throwing the javelin.[8] He has "many swift arrows in his quiver"[9]; he approaches the holy hill of Elis with "shafts from the Muses' bow."[10] The poet's tidings bear abroad the victor's fame "faster than gallant steed or winged ship"[11]; "sounding the praise of valour,"

[1] *O.* iii 44; *N.* iii 21; *I.* iv 12.
[2] *I.* ii 41 f.
[3] *P.* x 30.
[4] *O.* ii 98, xiii 46.
[5] *O.* i 1 f, ii 13, v 1.
[6] *O.* vi 27.
[7] *N.* v 19.
[8] *P.* i 43.
[9] *O.* ii 83.
[10] *O.* ix 5.
[11] *O.* ix 23.

the poet will "mount the flower-crowned prow."[1] His province is "the choice garden of the Graces"[2]; he tills the field of the Graces, or of Aphrodîtê.[3] For a digression he finds an image in the parting of the ways between Thebes and Delphi.[4] But his metaphors are sometimes mixed, as when he bids his Muse "stay the oar and drop the anchor," "for the bright wing of his songs darts, like a bee, from flower to flower."[5] He fancies he has on his lips a whetstone, which "woos his willing soul with the breath of fair-flowing strains."[6] He also compares the skilful trainer to the whetstone, "the grinding stone which gives an edge to bronze."[7]

In describing his art, he resorts to familiar and even homely comparisons. Poets are "the cunning builders of song."[8] An ode is sent across the sea "like Tyrian merchandise."[9] The poet's mind is a register of promised songs, in which a particular debt can be searched out[10]; praise that has been long deferred may be paid with interest.[11]

The trainer, entrusted with the words and the music of the ode, is "a scroll-wand of the Muses," "a mixing-bowl of song."[12] Among homely metaphors we have that of the shoe:—"let him know that in this sandal he hath his foot"[13]; and that of the seamy side:—"ills can be borne by the noble, when

[1] *P.* ii 62. [2] *O.* ix 27. [3] *P.* vi 1.
[4] *P.* xi 38. [5] *P.* x 51; cp. *N.* iii 79, *I.* vii 19.
[6] *O.* vi 82. [7] *I.* vi 72. [8] *P.* iii 113. [9] *P.* ii 67.
[10] *O.* xi 1. [11] *ib.* 9. [12] *O.* vi 91 f. [13] *O.* vi 8.

they have turned the fair side outward."[1] The poet compares himself to "a cork that floats above the net, and is undipped in the brine."[2] An inglorious youth has "hidden his young life in a hole"[3] or is a "chanticleer that only fights at home."[4] The victor in a boys' wrestling-match has "put off from him upon the bodies" of his defeated rivals "the loathsome return, and the taunting tongue, and the slinking path."[5] Lastly, by an image derived from the action of running water on the basements of buildings, a city is described as "sinking into a deep gulf of ruin."[6]

The metaphors and similes of Pindar are, in fact, derived from many sources. From common life, as from awakening and thirst, from a debt, or a drug, or a spell; from the wine-cup, and the mixing-bowl, the physician, or the pilot. Or, again, from the natural world, as from flowers and trees, root and fruit, gardens and ploughed fields, nectar and honey; from the bee; the cock, the crow, and the eagle; the fox, the wolf, and the lion; from a star, from light and flame, winds and waters, breeze and calm, fountain and flood, wave and shingle, sailing and steering. Or from the arts, such as weaving or forging, or cunning workmanship in gold and ivory and white coral; gates, or nails, or keys; the wheel or the whetstone; a foundation, a flight of stairs, a bulwark, a pillar or tower. Lastly, from manly exercises, from the

[1] *P.* iii 83. [2] *P.* ii 80. [3] *I.* viii 70.
[4] *O.* xii 4. [5] *O.* viii 68. [6] *O.* xi 37.

chariot, or the chase, or from wrestling, or from flinging javelins, or shooting arrows.[1]

One of his main characteristics is splendour of language, as in the opening of the first Olympian: "Peerless is water, and gold is the gleaming crown of lordly wealth. . . . Look not for any star in the lonely heavens that shall rival the gladdening radiance of the sun, or any place of festival more glorious than Olympia." In the sixth Olympian the new-born babe is "hidden in the boundless brake, with its dainty form steeped in the golden and deep purple light of pansies."[2] This splendour includes swiftness of transition from image to image, from thought to thought. "The blossom of these hymns of praise flitteth, like a bee, from theme to theme."[3]

Another characteristic is the dexterous way in which the poet links the athletic life of the present with the martial exploits of the heroic past. The athletes of the day have their earliest exemplars in the mythical heroes, in Heracles, in Telamon and Ajax, in Peleus and Achilles.

A third is the element of counsel. The odes are frequently interspersed with religious precepts and moral maxims: "If any man hopeth to escape the eye of God, he is grievously wrong."[4] "Trial is the test of men."[5] Few have gained pleasure without

[1] For references, see the Index to Gildersleeve's and to Fennell's *Olympian and Pythian Odes*, s.v. *Metaphors*. Schröder considers Pindar "rude and unrefined" in his use of metaphors.

[2] *O.* vi 54 f. [3] *P.* x 53 f. [4] *O.* i 64. [5] *O.* iv 18.

toil."[1] "Wealth adorned with virtues is the true light of man."[2] Sometimes a touch of satire is added: "The prosperous are deemed wise,—even by their fellow citizens."[3]

The great games of Greece arouse in the poet a lofty imagination that knows no local limitations, but is Panhellenic in its range. The victor whom he celebrates may be the ruler of some Sicilian colony far from the mother-land, but that ruler belongs to the Hellenic world, and the poet who praises him is himself eager to be foremost, not merely within the limits of the land of Hellas, but "among the Hellenes everywhere."[4]

III.—The National Festivals

The national festivals of Greece were among the most important means for awakening and fostering the national spirit. No Barbarian was permitted to take part in them.[5] They were open solely to citizens of Greece, or of the Greek colonies; and on these occasions the colonies were eager to assert their sense of union with the mother-land. Hence the festivals were attended by visitors and competitors from every part of the Greek world, from Rhodes and Cyrene, and from the Greek cities of "Greater Hellas" and of Sicily. The national

[1] *O.* xi 22. [2] *O.* ii 53 f.

[3] *O.* v 16. A hundred further examples of moral maxims are collected in Donaldson's *Pindar*, pp. xxviii–xl.

[4] *O.* i ult. [5] Herodotus, v 22.

festivals attained their highest splendour during the time when the national spirit was roused by the conflicts with the Barbarians, which began about 500 and ended in 479 B.C.

On the approach of the festal occasion a sacred truce was proclaimed by heralds sent to all the Greek States. Any soldier in arms entering Elis during the Olympian festival was treated as a prisoner of war, who could not return to his own State until he had been ransomed.[1]

The earliest of the Greek festivals for holding athletic contests had their origin in funeral ceremonies. Such were the prehistoric games held in memory of Patroclus[2] and Oedipus,[3] and the Nemean and Isthmian games. Of the many local assemblies there were four which, in course of time, became of national importance. Of these four, the earliest and the latest, the Olympian and the Nemean, were in honour of Zeus, while the Pythian was connected with Apollo, and the Isthmian with Poseidon. But, in their original form, the Nemean games were founded by the "Seven against Thebes" in memory of the untimely death of the infant Opheltes, the son of the Nemean king, Lycurgus; while the Isthmian games were instituted by Sisyphus, king of Corinth, in commemoration of his nephew, the ill-fated Melicertes, who was washed ashore to the East of the Isthmus, and was afterwards worshipped as a sea-god under the name of Palaemon.

[1] Thucydides, v 49. [2] *Il.* xxiii *passim.* [3] *Il.* xxiii 679.

The Olympian festival was held once in every four years, and the Pythian always fell in the third year of the Olympian period. Both of these were held in August, and each of them was followed by a Nemean and an Isthmian festival, the Nemean taking place in July of the first year, and the Isthmian in April of the second year, after each Olympian or Pythian festival. It is here assumed that the order of the festivals in the age of Pindar was the same as that in 220 to 216 B.C. for which we have definite details.[1] On this assumption, the following table shows the sequence in and after 476 B.C.

April 476	*Ol.* 75, 4	Isthmia
August 476	*Ol.* 76, 1	Olympia
July 475	*Ol.* 76, 2	Nemea
April 474	———	Isthmia
August 474	*Ol.* 76, 3	Pythia
July 473	*Ol.* 76, 4	Nemea
April 472	———	Isthmia
August 472	*Ol.* 77, 1	Olympia
July 471	*Ol.* 77, 2	Nemea
April 470	———	Isthmia
August 470	*Ol.* 77, 3	Pythia
July 469	*Ol.* 77, 4	Nemea
April 468	———	Isthmia

The four festivals formed a circuit, or περίοδος, and one who had gained a victory in all is described in Greek inscriptions as a περιοδονίκης.

The Olympian festival is said to have been founded by Heracles.[2] The legend also told that Oenomaüs, king of Pisa, the ancient capital of Elis,

[1] G. F. Unger, *Philologus*, xxxvii 1 ff.
[2] *O.* ii 3 f.; iii 21 f.; xi 64 f.

compelled the suitors of his daughter to compete with him in the chariot-race, and slew all whom he vanquished. He was at last overcome by Pelops, who thus became the prototype of all Olympic victors. It was near the tomb of that hero that the games were held.

The first definite fact in their history is their reorganisation by Iphitus, king of Elis, in 776 B.C. This date marked the beginning of Greek chronology, and, from 776 B.C., we have a complete list of the winners in the Olympian foot-race for nearly 1000 years, down to 217 A.D. Originally the prizes were tripods or other objects of value; but, in the seventh Olympiad, the crown of wild olive was introduced on the advice of the Delphic oracle.

Olympia, the scene of the festival, lies on the right bank of the river Alpheüs, at the point where it is joined by the torrent of the Cladeüs. To the north is the hill of Cronus, a tree-clad eminence 403 feet in height. In 776 B.C. the only building in the Olympian precinct was the wooden structure of the Hêraeum. Among the treasures of this temple was the disc recording the names of Iphitus and Lycurgus as "founders" of the Olympic festival, and the table of ivory and gold on which the crowns for the victors were placed. There was also an altar of Zeus built up of the ashes of the victims slain in each successive festival. The excavations begun in 1874 have revealed the walled precinct known as

the *Altis*, 750 feet long by 570 feet broad, with many remains of important buildings; also the site of the stadium, 630 feet in length, with the start and the finish of the race marked by slabs of stone about 18 inches wide extending across the breadth of the course, each slab divided at intervals of about four feet.[1] Between the stadium and the river lay the hippodrome, with a circuit of eight stades, or nearly one mile, but the actual course traversed was six stades. The four-horse chariots ran twelve times round this course, so that the race extended to 72 stades, or nine miles.

In historic times, certainly in the age of Pindar, the festival lasted for five days,[2] and the day of the full moon was probably the central day of the five. The festival began with a sacrifice, and ended with a feast, and the intermediate time was reserved for the athletic contests. The order of the official record of the events in the fifth century was as follows:—

(1) Single stadium foot-race; (2) double stadium foot-race; (3) long race; (4) pentathlum, or competition in five events, foot-race, long jump, throwing the discus, hurling the javelin, and wrestling; (5) wrestling; (6) boxing; (7) pancratium, a combination of boxing and wrestling; (8), (9), (10) boys' foot-races, wrestling, and boxing; (11) race in armour; (12) chariot-race; (13) horse-race.[3] There was also a mule-chariot-race, which was discontinued after 444 B.C.

The order in the official record was not the order

[1] Reproduced in E. Norman Gardiner's *Greek Athletic Sports and Festivals*, 1910, p. 253.
[2] *O.* v 6.
[3] Cp. *Oxyrhynchus Papyri*, ii (1899), pp. 85–95.

adopted in the actual contests. We know that the boys' contests were completed before the men's; that all the foot-races fell on the same day; that a single day was devoted to the wrestling, boxing, and pancratium; that the horse-race was succeeded by the pentathlum; and that the last of all the events was the race in armour. The morning was reserved for the races, and the afternoon for the boxing, wrestling, pancratium, and pentathlum. The following has been suggested as a probable programme for the period beginning 468 B.C.

Second day.—Chariot- and horse-races, and pentathlum.
Third day.—Boys' events.
Fourth day.—Men's foot-races, wrestling, boxing, and pancratium; and race in armour.[1]

The Pythian Festival.—In 582 B.C. the local musical festival, held every eight years at Delphi, was transformed into a Panhellenic festival, held every four years under the presidency of the Amphictyons.[2] The chief event in the musical programme was the Hymn celebrating Apollo's victory over the Python. This was sung to the accompaniment of the lyre. In 582 two competitions were added, (1) singing to the flute, and (2) the solo on the flute. A victory in the latter event is commemorated in the twelfth Pythian. Playing on the lyre was added in 558. Next in

[1] Cp. E. Norman Gardiner's *Greek Athletic Sports and Festivals*, p. 200.
[2] 582 is the date maintained by Bergk, in agreement with the Scholia to Pindar, and in preference to Boeckh's date, 586 B.C., supported by Pausanias (x 7, 3), but now given up.

importance to the musical competitions were the chariot- and horse-races. The athletic programme was the same as at Olympia, with the addition of a double-stadium and long-race for boys. The last of all the events, the race in armour, was introduced in 498.

In Pindar's time the athletic competitions took place, not on the rocky slopes of Delphi, but on the Crisaean plain below; and the horse-races were never held anywhere else. But, about 450, a new stadium for the other events was constructed on the only level ground that was available north-west of the precinct of the temple of Apollo. Pausanias[1] says that the stadium was "in the highest part of the city." This stadium is conspicuous among the remains of Delphi. "A more striking scene for the celebration of national games could hardly be imagined."[2]

The precise duration of the Pythian festival is unknown. It probably began with the musical competitions; these may have been followed by the athletic events; and, finally, by the chariot-race and the horse-race. The prize was a wreath of bay-leaves plucked by a boy whose parents were still alive. The chief religious ceremony was the procession which passed along the Sacred Way to the temple of Apollo.

The Isthmian festival, held near the eastern end of the Isthmus of Corinth, was probably the most

[1] x 32, 1. [2] Frazer's *Pausanias*, v 394.

largely frequented of all the Panhellenic assemblies. This was due to the fact that it was very near to a great city, and was easily reached from all parts of the Greek world. It was only a few hours' journey from Athens, by land or sea.

The ancient local festival in honour of Poseidon was apparently reorganised as a Panhellenic festival in 581. The sanctuary of Poseidon, where the games were celebrated, has been excavated. It was a small precinct surrounded by an enclosure, the northern side of which was formed by the great military wall guarding the Isthmus. Traces have been found of the temples of Poseidon and Palaemon. The sanctuary was lined on one side by a row of pine-trees, and on the other by statues of victorious athletes. The stadium, about 650 feet long, lay in a ravine which had once been the course of a stream. The festival began with a sacrifice to Poseidon, and, in Pindar's day, included athletic and equestrian competitions.

The Isthmian crown was, at that time, made of celery (*σέλινον*),—dry celery (as the scholiast explains) to distinguish it from the fresh celery of the Nemean crown.[1]

The Nemean festival, the latest of the four, was first organised as a Panhellenic assembly in 573. The scene was the deep-lying vale of Nemea, "beneath the shady hills of Phlius."[2] The neigh-

[1] Schol. on Pindar, *O.* xiii 45, and iii 27. [2] *N.* vi 45.

bouring village of Cleônae[1] held the presidency of the games until 460, when this privilege was usurped by the Argives. At Nemea there was no town, but there was a hippodrome, and a stadium, the site of which is still visible in a deep ravine. There was also a sanctuary of Zeus, of which three pillars are still standing, while the grove of cypresses, which once surrounded it, has disappeared. The programme, like that of the Isthmian festival, included numerous events for boys and youths. Most of the competitors came from Athens, Aegina, and Ceôs, and from the Peloponnesus; few from Italy or Sicily.

IV.—The Structure of Pindar's Odes

Of the seventeen works ascribed to Pindar,[2] only the four books of the Epinician Odes have come down to us in a nearly complete form. Each ot these Odes is prompted by a victory at one of the Panhellenic festivals. The contest itself is not directly described, but it colours the metaphors and similes used in the Ode.[3] The poet also dwells on the skill, the courage, or the good fortune of the victor, and on the previous distinctions won by himself, or his family; but even the enumeration of these distinctions, generally reserved for the end of the ode, is saved from monotony by touches

[1] Cp. *N.* iv 17; x 42.
[2] For the list, see Introduction to the Fragments, p. 510.
[3] *O.* vi 27; *P.* i 43; *N.* iv 93, v 19.

of the picturesque.[1] The athlete's crown brings credit to his home, to his city, and his country; it is therefore open to the poet to dwell on any topic connected with the local habitation of his hero.

In every ode the poet mentions the god in whose honour the games were held, or the festival at which the ode was sung, and introduces some ancient myth connected (if possible) with the country of the victor. Thus, in the odes for Aeginetan victors, we have the glorification of the Aeacidae. Syracuse, although it has its point of contact with the legend of Arethusa, has no mythical heroes. Hence, in the first Olympian, the place of the myth is taken by the legend of Pelops and the founding of the Olympic games.

The myth is generally placed in the middle of the ode, and each ode has necessarily a beginning, a middle, and an end, with transitions between the first and second and the second and third of these portions. Thus an ode may have five divisions, and there is a technical term for each :—the beginning (*ἀρχά*) is followed by the first transition (*κατατροπά*), which leads up to the centre (*ὀμφαλός*), succeeded in its turn by the second transition (*μετακατατροπά*), and by the conclusion (*ἐξόδιον*). By placing a prelude (*προοίμιον*) just before the true beginning and another subdivision (*σφραγίς*, or "seal") just before the end, we obtain seven divisions corresponding to those of the "nome" of Terpander

[1] *e.g. O.* vii 82–86; xiii 29–46.

(*fl.* 700 B.C.), which has been supposed to be the model on which the Odes of Pindar are constructed.

It is further pointed out by some editors of Pindar that, in every poem, he "repeats one or more significant words in the corresponding verses and feet of his strophês, and that in these words we must look for the secret of his thought"; that this repetition is found in 38 out of the 45 extant Odes, while the other six are of very narrow compass, and that "these repeated words served as cues, as mnemonic devices." [1]

In the earlier lyric poetry of Greece, every stanza was in the same metre, was sung to the same music, and accompanied by the same movements of the dance. Such were the stanzas of Sappho and Alcaeus, imitated in the Sapphic and Alcaic Odes of Horace. Traces of a three-fold division have, however, been found in a recently discovered poem of Alcman (*fl.* 657), in which two symmetrical stanzas of four lines are followed by a stanza of six in a different metre. These three divisions may be regarded as an anticipation of the Strophê, Antistrophê, and Epôdos usually ascribed to Stêsichorus of Himera (632–556). The theory that the choral Epode was added by Stêsichorus depends on the interpretation of a proverb applied to ignorant persons, *οὐδὲ τὰ τρία*

[1] Mezger's ed. (1880), pp. vi f, 36–41 (criticised by Gildersleeve, in *A. J. P.* ii 497 f). Bury regards these verbal responsions as aids to tracing the argument, while Fennell considers them without significance.

Στησιχόρου γινώσκεις. By some of the late Greeks this was referred to the choral "triad," and this view was revived by J. D. Van Lennep in 1777.[1] But the proverb is sometimes quoted without the definite article, in which case it may simply mean, "You do not know even three (verses) of Stêsichorus!"[2]

The Ode was usually sung in a hall or temple, or in front of the victor's home, or during a festal procession thereto. Three of the Odes, which have no Epodes (*O.* xiv, *N.* ii, and *I.* viii), may be regarded as processional poems.

With the possible exception of the eleventh Olympian, it is not at all probable that any one of the Odes was performed immediately after the victory. The "chant of Archilochus, with its thrice repeated refrain,"[3] sufficed for the immediate occasion, the performance of a new ode being deferred to a victor's return to his home, or even to some subsequent anniversary of the victory. The chorus consisted of friends of the victor. The number is unknown, and it probably varied. They spoke in the person of the poet; very rarely does the Ode give dramatic expression to the point of view of

[1] *Phalaridis Epistolae*, No. xcvi, "Quo si inter alia referre velis ἐπῳδοῦ inventionem, quae, ut ait Grammaticus περὶ τῶν κώλων τῶν στροφῶν κτλ Pindaro praemissus, ἱσταμένοις διεβιβάζετο εἰς εἰκόνα τῆς τῆς γῆς ἀκινησίας, non forte errabis."

[2] Crusius, *Comment. Ribbeck.* p. 1, quoted by H. W. Smyth, *Greek Melic Poets*, 187.

[3] *O.* ix 1 f.

the chorus.[1] The singing was accompanied by the lyre, or by the lyre and flute.[2] Besides song and music, there was a third element, that of the dance. No two Odes of Pindar have the same metrical form, except the two which appear in the MSS as the third and fourth Isthmian, and the identity of metre is one of the reasons for regarding them as a single Ode.[3]

In the Odes of Pindar there are three kinds of rhythm:—(1) the paeonic; (2) the dactylo-epitritic; and (3) the logaoedic.

(1) *The paeonic rhythm* consists of the various forms of the *paeon*, one long syllable combined with three short (– ᴗ ᴗ ᴗ, or ᴗ ᴗ ᴗ –, or ᴗ ᴗ – ᴗ), and the feet which (on the principle that one long syllable is equal to two short) are its metrical equivalents, namely the *cretic* (– ᴗ –), and the *bacchius* (– – ᴗ). This rhythm is represented solely by the second Olympian and the fifth Pythian.

(2) *The dactylo-epitritic rhythm* combines the *dactyl* (– ᴗ ᴗ) and its equivalents, with the *epitrite* (– ᴗ – –) and its equivalents. About half of the Odes are in this rhythm:—*O.* iii, vi, vii, viii, xi, xii; *P.* i, iii, iv, ix, xii; *N.* i, v, viii–xi; *I.* i–vi.

(3) *The logaoedic rhythm*, from λόγος, "prose," and ἀοιδή, "verse." In this rhythm dactyls are combined with trochees (and tribrachs). This rhythm is used

[1] See note on *P.* v 75.
[2] *O.* iii 8; vii 12; x 93; *N.* ix 8.
[3] See Introduction to *I.* iii.

in the following Odes:—*O.* i, iv, v, ix, x, xiii, xiv; *P.* ii, vi–viii, x, xi; *N.* ii–iv, vi, vii; *I.* vii, viii.

Pindar himself describes the *dactylo-epitritic* Ode, *O.* iii, as *Dorian*,[1] and the *logaoedic* Ode, *O.* i, as *Aeolian.*[2] We may assume that all the *dactylo-epitritic* Odes are in the *Dorian* mode, and all the logaoedic in the *Aeolian.* Lydian measures are also mentioned in the logaoedic Odes, *O* v 19, xiv 17, and in *N.* iv 45. There was therefore some affinity between the Aeolian and the Lydian measures. Lydian measures are, however, also mentioned in one dactylo-epitritic (or Dorian) Ode, *N.* viii 15.

The *Paeonic* rhythm was used in religious and serious poems, namely, the second Olympian, which includes a solemn description of the Islands of the Blest, and the fifth Pythian, which dwells on the Carneian festival and commemorates the departed heroes of Cyrene. The *Dorian* rhythm of the dactylo-epitritic Odes is grave and strong, steady and impressive. The poet himself said in one of his Paeans that "the Dorian strain is most solemn."[3] Several of the Odes in this rhythm have an epic tone and character. As examples we have *O.* vi (the story of the birth of Iamus), vii (the legend of the Sun-God and Rhodes); *P.* i (the splendid Ode on the lyre, on the eruption

[1] iii 5, Δωρίῳ πεδίλῳ.
[2] i 102, Αἰοληΐδι μολπᾷ, and similarly, in the logaoedic *N.* iii 79, he refers to the "Aeolian breathings of the flutes."
[3] Δώριον μέλος σεμνότατον, quoted in Scholium on *O.* i 26.

of Etna, and on the legend of Philoctetes), iii (on Hieron's illness), iv (the voyage of the Argonauts), xii (Perseus and the Gorgon); *N.* i (the infant Hercules), viii (Ajax and Odysseus). The *Aeolian* rhythm was bright, full of movement, well suited for a poem on the dashing horsemanship of a Castor.[1] There is plenty of almost playful movement in the second Pythian; for example, in the passage about the ape, and the fox, and the wolf, and about the poet floating like a cork above the net that is plunged in the brine.[2] The Lydian measures sometimes associated with this rhythm were originally accompanied by the flute, and were also sometimes used in dirges.

V.—Pindar's Dialect.

Pindar's dialect does not correspond to any language that was actually spoken in any part of the Hellenic world. It is a literary product resulting from the combination of the epic language (which is itself composite) with Doric and Aeolic elements. The Doric dialect forms the groundwork. This arises from the fact that the choral lyric poetry of Greece was first cultivated by the Dorians, and principally at Sparta, in the age of Alcman and Terpander. Stêsichorus of Himera was also a Dorian, but his poetry had close affinities with the Epic style. The true Dorian tradition was maintained by Pindar,

[1] *P.* ii 69, τὸ Καστόρειον ἐν Αἰολίδεσσι χορδαῖς.
[2] *P.* ii 72–80.

Simonides, and Bacchylides, all of whom are called Dorian poets, though Pindar was an Aeolian of Thebes, and Simonides and his nephew Ionians of Ceôs.

While these dialects are blended together, there is a general avoidance of the extreme forms characteristic of each.[1] Thus Pindar has no Epic forms in -*φι*, or infinitives in -*εμεναι* from verbs ending in -*ω*. Similarly, while he uses *ὦν* for *οὖν*, he never uses the Doric *ω* for *ου* in *τῶ* and *τὼς* and in *Μῶσα*. Nor, in the inflexions of verbs, does he use -*μες* for -*μεν*.

Under the influence of the Lesbian poets, Alcaeus and Sappho, certain Aeolic forms are introduced. Thus we have *οι* for *ου*, in *Μοῖσα*, and in participles, such as *ἰδοῖσα* and *ἔοισα* (for *οὖσα*). We also have -*αις* for -*ας* in first aorist active participles, such as *κλέψαις* and *ὀλέσαις*. Further, *φαεννὸν* and *κλεεννὸν* are used for *φαεινὸν* and *κλεινόν*, and *ὄνυμα*, for *ὄνομα*, and similarly *ὀνυμάζω*.

The Doric ᾱ is used for the Epic and Attic *η* in words like *ἀρχά*, *κράνα*, *'Αχώ*, *'Αώς*. But, in forms from *βάλλω*, *πλήθω*, *χράω*, *η* remains unchanged, *e.g.* *βεβλῆσθαι*, *πλήθοντος*, *χρησθέν*. *αο* and *αω* are contracted into *ᾶ*, *e.g.* *πασᾶν* (for *πασάων*, *πασῶν*), *τᾶν*, *Μοισᾶν*. *α* is sometimes found instead of *ε*, as in *τάμνοισαι*, *τράφοισα*, *φρασίν*.

Among changes of consonants may be noted,

[1] Eustathius, *Vita Pindari*, αἰολίζει δὲ τὰ πολλά, εἰ καὶ μὴ ἀκριβῆ δίεισιν Αἰολίδα, καὶ κατὰ Δωριεῖς δὲ φράζει, εἰ καὶ τῆς σκληρᾶς Δωρίδος ἀπέχεται.

γλέφαρον for βλέφαρον (*P.* iv 121), side by side with ἑλικοβλεφάρου (*ib.* 172); ὄρνιχα for ὄρνιθα, αὖτις for αὖθις, δέκονται for δέχονται, τεθμὸς for θεσμός, ἐσλὸς for ἐσθλός, ξυνὸν for κοινόν, ὦτε for ὥστε.

The Epic tradition is followed in assuming the survival of the *digamma* at the beginning of certain words. Before these words vowels may stand, and short vowels generally remain unelided. Among these words are :—ἄναξ, ἀνάσσω, ἁνδάνω, ἀχώ, εἴδομαι, εἶδος, εἰδώς, ἰδεῖν, ἴδρις, ἴσαντι, εἴκοσι, εἰπεῖν, ἐοικότα, ἔπος, ἐλπίς, ἔργον, ἔρξας, ἑσπέρα, ἔτος, ἦθος, Ἰδαῖος, ἴδιος, Ἰλιάδας, ἴσος, οἱ (*sibi*), ὃς (*suus*), οἶκος, οἰκίζω, and Ὦαρις.

In nouns of the first declension, the genitive singular (masculine) ends either in -αο or in -ᾱ; the genitive plural (masculine or feminine), in ᾶν (not άων), *e.g.* Αἰακιδᾶν, and ἀρετᾶν ἄπο πασᾶν. In the second declension, the genitive singular ends in -ου or (less often) in -οιο. The accusative plural has the Doric ending in -ος in some old MSS in six passages :— κακαγόρος (*O.* i. 53), ἐσλὸς (*N.* i. 24; iii 29), νᾶσος (*O.* ii 71), ὑπέροχος (*N.* iii 24), ἥμερος (*N.* x 62).[1] In the third declension, the dative plural in -εσσι is preferred, *e.g.* ἐλαυνόντεσσιν (for ἐλαύνουσιν).

In personal pronouns we almost always find the forms in μμ, as ἄμμες, ἄμμι (ἡμῖν), ἄμμε, ὔμμες, ὔμμι, ὔμμε. For the second person singular we have nom. τύ, gen. σέο, σεῦ, σέθεν, dat. τοί, τίν, (σοί?). Among possessive pronouns we have ἁμὸς for ἐμός, τεὸς for σός.

[1] These forms in -ος are not accepted by Schröder.

In verbs, the third person plural never ends in -ουσι but either in the Doric -οντι or the Aeolic -οισιν. The infinitive oftener ends in the Doric -μεν than in the Attic -ειν, *e.g.* σταμεν, θέμεν, δόμεν, ἴμεν, θανέμεν, ἔμμεν (and ἔμμεναι). There is manuscript authority for -εν in γαρύεν (*O.* i 3), πορεύεν (*O.* iii 25), ἀγαγέν (*P.* iv 56), and τράφεν (*P.* iv 115). The feminine participle present and second aorist active ends in the Aeolic -οισα, and the first aorist active in -αις, -αισα.

Among the prepositions πεδὰ is used for μετά, ποτὶ is found as well as πρός, and the final vowel of ποτὶ and περὶ may be elided. ἐνς was the original form of εἰς and ἐς, and ἐν with the accusative is used for εἰς in *P.* ii 11, 86, and iv 258.

The language of the different odes has an Aeolic or a Doric colouring which varies with the rhythms in which they were composed.

VI.—Manuscripts

The 142 extant MSS of Pindar fall into two classes (1) the ancient MSS, and (2) the interpolated MSS. The ancient MSS belong to two recensions (*a*) the *Ambrosian*, best represented by a MS in the Ambrosian Library in Milan, and (*b*) the *Vatican*, at the head of which is the MS in the Vatican Library, in Rome. The following is a conspectus of the principal MSS belonging to these two recensions, with the portions of the Odes which they contain:—

(1) (*a*) *The Ambrosian Recension.*

A (Milan) Ambr. C 222 inf.	cent. xiii	*O.* i–xii, with Ambrosian scholia
C (Paris) Gr. 2774	end of xiv	*O.* i–*P.* v 51, with Vatican scholia
M (Perugia) B 43	cent. xv	*O.* i–xii, *P.* i–iv, with scholia
N (Milan) Ambr. E 103 sup.	,, xiii-xiv	*O.* i–xiv, with scholia
O (Leyden) Q 4	end of xiii	*O.* i–xiii, with scholia on i–viii
V (Paris) Gr. 2403	,, xiii	*O.* i–*N.* iv 68, vi 38–44, with scholia

(1) (*b*) *The Vatican Recension.*

B (Rome) Vat. Gr. 1312	cent. xii	*O* i–*I.* viii, with scholia (om. *P.* i, and parts of *O.* i, v, *P.* ii, *I.* viii)
D (Florence) Laur. 32, 52	,, xiv	*O. P. N. I.* with scholia (*N.* i by another hand)
E (Florence) Laur. 32, 37	,, xiv	*O. P.* with scholia
G (Göttingen) Philol. 29	,, xiii	*O. P.* with scholia
I (Wolfenbüttel) Guelf. 48, 33	,, xv	*O.* (by second hand), *P.*
P (Heidelberg) Palat. 40	,, xiv	*O. P.*
Q (Florence) Laur. 32, 35	,, xiii	*O. P.* with scholia
U (Vienna) Hist. Gr. 130	,, xiii–xiv	*O. P. N.* i, ii with scholia

(2) *The interpolated mss* represent the editorial activity of three Byzantine scholars of century xiv :—Thomas Magister, Moschopulus, and Triclinius. Fifteen mss show the influence of the first of these scholars ; forty-two that of the second, and twenty-eight that of the third.

VII.—The Text

The text of the present work is founded on Donaldson's revision of the second edition of Boeckh. But this has been further revised in many passages, after a careful consideration of the readings, or conjectures, preferred by more recent editors, namely Bergk, Tycho Mommsen, Christ and Schröder, as well as Fennell, Gildersleeve and Bury. The various readings of the MSS have been here recorded whenever they are really important, and in the case of Boeckh, and the last six of the above-mentioned editors, the text adopted by each has been cited, followed by the initial of the editor in question :—B for Boeckh (B^2 for his second edition); M for Tycho Mommsen (M^2 for his second edition); C for Christ's edition of 1896; S for Schröder (S^1 for the edition of 1900, S^3 for that of 1914); F for Fennell's second edition, G for Gildersleeve, and Bu for Bury.

In matters of orthography I have generally preferred to keep to the literary tradition represented by the MSS, instead of introducing changes suggested by inscriptional or other evidence. I have therefore retained the familiar form of the verbs *τίσομεν* and *μῖξαι*, and of the names of persons, such as *Χείρων*, *Μιδυλίδαι*, *Κλυταιμνήστρα*, *Ὑπερμνήστρα*, and of places, such as *Κάμειρος*, *Σικυών*, *Ὀρχομενός*, and *Φλιοῦς*, instead of following Schröder in printing *τείσομεν*, *μεῖξαι*, *Χίρων*, *Μειδυλίδαι*, *Κλυταιμήστρα*, *Ὑπερμήστρα*,

Κάμιρος, Σεκυών, Ἐρχομενός and Φλειοῦς. I have also retained ἥρωες and other inflexions of ἥρως, and have not thought it necessary (with Schröder) to change ω into ο, in cases where the long vowel is shortened. The MSS often vary between μιν and νιν, but, as it has been shown by Tycho Mommsen that Pindar's usage is really in favour of νιν, I have followed Schröder in adopting that form throughout.

In accordance with the usual convention, an asterisk is prefixed to the few emendations which are here for the first time introduced into the text. These are:—in *P.* x 69, ἀδελφεοὺς *ἔτ', or, by a further improvement due to Professor Housman, *τ' ἔτ' (for ἀδελφεούς τ' ἐπαινήσομεν, where one more short syllable is needed between the two words); in *N.* vi 53, νεῖκος Ἀχιλεὺς *ἔμβαλε (for ἔμπεσε); in *N.* viii 46 τ' *ἐλαφρὸν (for τε λάβρον) ὑπερεῖσαι λίθον; in Paean iv 53, *ἁ δρῦς (for ἄδρυς); and in frag. 249[b], Ἀχελωΐου—*εὐρείτα (for εὐρωπία). In Frag. 153 (125), I have suggested δενδρέων δὲ γόνον (for νόμον or νομὸν) Διόνυσος—αὐξάνοι, and I have made several proposals for filling the *lacunae* in some of the recently recovered fragments, *e.g.* in Frag. 140[a], 33, λιγυσφαράγων [ἀν]τ[ί]να[κ]τα—φορμίγγων.

In the present edition the translation has been improved in many passages. On p. 333 there is a new note on the third Nemean, and on pp. 558 ff. the text and translation of a large part of a new dithyramb.

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Heyne's first edition (Göttingen, 1773) was followed by that of Beck (Leipzig, 1792–5). Heyne's second and third editions, of 1798 and 1817, included additional notes by Hermann.

A new epoch was begun by August Boeckh in his great edition (Leipzig, 1811–21). Of the three parts, the first (1811) contains the text, metres, and critical notes; the second (1819), the scholia; the third (1821), the Latin translation, explanatory notes, and an annotated edition of the Fragments. A second edition of the text appeared in 1825. Dissen, who had written the commentary on the Nemean and Isthmian Odes for Boeckh's edition, reprinted the text of 1825, and wrote an elaborate commentary on all the Odes (Gotha, 1830). Dissen's edition was revised by Schneidewin (1843 f.). Meanwhile, Donaldson's edition, with English notes, largely founded on Boeckh or Dissen, had appeared in 1841. The text of Boeckh was adopted by W. G. Cookesley, who added explanatory notes, in an edition published in three parts (Eton, 1842–49; second edition of *Olympians*, 1850, and *Pythians*, 1853).

Pindar formed an important part of the *Poetae Lyrici Graeci*, of which four editions were produced by Theodor Bergk (Leipzig, 1843, 1853, 1866, 1878). These editions were marked by not a few brilliant restorations of the text.

J. A. Hartung's edition in two volumes, with notes and metrical German translation (Leipzig, 1855–56), abounds in suggestive remarks, but is unsuited for the ordinary student. For the readings of the various classes of MSS, the most important edition is that of Tycho Mommsen (Berlin, 1864; new edition of text with brief critical notes, 1866). The Teubner text by Wilhelm Christ of Munich (Leipzig, 1869, 1896), was followed by the same scholar's edition with Latin prolegomena, brief critical notes, and commentary (Leipzig, 1896). On the basis of Christ's text, a valuable commentary was published by Fr. Mezger (Leipzig, 1880). C. A. M. Fennell's Cambridge edition with explanatory English notes appeared in two volumes, *Olympian and Pythian Odes*, 1879, second edition 1893; *Nemean and Isthmian Odes, and Fragments*, 1883, second edition, 1899. The edition of the *Olympian and Pythian Odes* by Professor Gildersleeve of Baltimore was published in New York and London in 1885; and Professor Bury's *Nemeans* and *Isthmians* in London in 1890 and 1892 respectively. All the Odes were expounded and translated in Italian (after Tycho Mommsen's text) by Professor Fraccaroli of Messina (Verona, 1894). "Selected Odes" were edited with Introduction and Notes by Professor T. D. Seymour (Boston, 1882); and the Sicilian and the Epizephyrian Odes, by Ed. Boehmer (Bonn, 1891). Annotated selections from the Fragments were included in Professor H. W. Smyth's *Greek Melic Poets*, London, 1900.

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[1] Further Fragments in vol. xiii, 1919.

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THE OLYMPIAN ODES

OLYMPIAN I

FOR HIERON OF SYRACUSE

INTRODUCTION

Gelon, Hieron, Thrasybûlus, and Polyzêlus were the four sons of Deinomenes of Gela in Sicily. In 491 B.C. Hippocrates, tyrant of Gela, was succeeded by Gelon, the eldest son of Deinomenes, the first of a new line of rulers. Gelon ruled over Gela from 491 to 485, when he subdued Syracuse. Thereupon, his younger brother Hieron, became ruler of Gela from 485 to 478. On the death of Gelon, Hieron became ruler of Syracuse from 478 to 466.

Gelon, as lord of Gela, had won the horse-race at Olympia in 488 (Pausanias vi 9, 2). His younger brother, Hieron, won the same race at the Pythian games of 482 and 478 (Schol. *Pyth.* iii), and, again, at the Olympian games of 476 and 472. Both of these victories are recorded in the list of Olympian victors preserved in the Oxyrhynchus papyrus, ii (1899) 88. It is the victory of 476 that is celebrated in the first Olympian ode. The steed with which this victory was won had already been victorious at the Pythian games of 482 and 478. At Olympia, Hieron's victories in the horse-race of 476 and 472 were followed by a victory in the chariot-race

of 468, and all three were commemorated in an inscription set up at Olympia by Hieron's son, Deinomenes (Pausanias viii 42, 4).

The ode celebrates the glory of the Olympian games (1–7), the virtues of Hieron (8–17), and the victory won by Pherenîcus (17–23).

Hieron is famous in the land of Pelops, who was beloved of Poseidon (23–27). The poet denounces the popular story of the disappearance of Pelops, son of Tantalus, King of Lydia, as a lying myth inspired by envy, adding his own version. He also tells of the punishment of Tantalus and the return of Pelops from heaven to earth; of his invocation of Poseidon, of his race with Oenomaus and of his thus winning as his wife that hero's daughter Hippodameia, and of his burial and his posthumous fame at Olympia (28–93)

The poet touches on the happiness and the renown of victors at Olympia (93–100), and expresses the hope that at some future festival Hieron will win the still higher honour of the Olympian victory in the four-horse-chariot-race. He concludes by praying for the continued prosperity of Hieron as a ruler, and for his own continued pre-eminence as a poet (100–116).

The present victory was also celebrated by Bacchylides (Ode 5). The hope that it would be followed by a victory with the four-horse-chariot was fulfilled in 468, but that victory was celebrated, not by Pindar, but by Bacchylides (Ode 3).

ΟΛΥΜΠΙΟΝΙΚΑΙ

I.—ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙῼ

ΚΕΛΗΤΙ

στρ. α'

Ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ
ἅτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου·
εἰ δ' ἄεθλα γαρύεν
ἔλδεαι, φίλον ἦτορ,
μηκέθ' ἁλίου σκόπει
ἄλλο θαλπνότερον ἐν ἁμέρᾳ φαεννὸν ἄστρον ἐρήμας δι' αἰθέρος,
μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν·
ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται
σοφῶν μητίεσσι, κελαδεῖν
Κρόνου παῖδ' ἐς ἀφνεὰν ἱκομένους
μάκαιραν Ἱέρωνος ἑστίαν,

ἀντ. α'

θεμιστεῖον ὃς ἀμφέπει σκᾶπτον ἐν πολυμάλῳ
Σικελίᾳ, δρέπων μὲν κορυφὰς ἀρετᾶν ἄπο πασᾶν,
ἀγλαΐζεται δὲ καὶ
μουσικᾶς ἐν ἀώτῳ,
οἷα παίζομεν φίλαν
ἄνδρες ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα πασσάλου

THE OLYMPIAN ODES

I.—FOR HIERON OF SYRACUSE

WINNER IN THE HORSE RACE, 476 B.C.

Even as water is most excellent, while gold, like fire flaming at night, gleameth more brightly than all other lordly wealth; even so, fond heart, if thou art fain to tell of prizes won in the games, look not by day for any star in the lonely sky, that shineth with warmth more genial than the sun, nor let us think to praise a place of festival more glorious than Olympia.

Thence cometh the famous song of praise that enfoldeth the thoughts of poets wise, so that they loudly sing the son of Cronus, when they arrive at the rich and happy hearth of Hieron; Hieron, who wieldeth the sceptre of law in fruitful Sicily, culling the prime of all virtues, while he rejoiceth in the full bloom of song, even in such merry strains as we men full often raise around the friendly board.

Now, take the Dorian lyre down from its resting-place, if in sooth the grateful thought of Pisa and of

λάμβαν', εἴ τί τοι Πίσας τε καὶ Φερενίκου χάρις
νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν,
ὅτε παρ' Ἀλφεῷ σύτο, δέμας
ἀκέντητον ἐν δρόμοισι παρέχων,
κράτει δὲ προσέμιξε δεσπόταν,

ἐπ. α'

Συρακόσιον ἱπποχάρμαν βασιλῆα. λάμπει δέ οἱ κλέος
ἐν εὐάνορι Λυδοῦ Πέλοπος ἀποικίᾳ·
τοῦ μεγασθενὴς ἐράσσατο γαιάοχος
Ποσειδᾶν, ἐπεί νιν καθαροῦ λέβητος ἔξελε Κλωθὼ
ἐλέφαντι φαίδιμον ὦμον κεκαδμένον.
ἦ θαυματὰ πολλά, καί πού τι καὶ βροτῶν φάτις ὑπὲρ τὸν ἀλαθῆ λόγον
δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι.

στρ. β'

Χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς,
ἐπιφέροισα τιμὰν καὶ ἄπιστον ἐμήσατο πιστὸν
ἔμμεναι τὸ πολλάκις·
ἁμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι.
ἔστι δ' ἀνδρὶ φάμεν ἐοικὸς ἀμφὶ δαιμόνων καλά· μείων γὰρ αἰτία.
υἱὲ Ταντάλου, σὲ δ', ἀντία προτέρων, φθέγξομαι,
ὁπότ' ἐκάλεσε πατὴρ τὸν εὐνομώτατον
ἐς ἔρανον φίλαν τε Σίπυλον,
ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων,
τότ' Ἀγλαοτρίαιναν ἁρπάσαι

28 φάτις old mss (φρένας interpolated mss): φάτιν B (Donaldson).

Pherenîcus laid upon thy heart the spell of sweetest musings, what time, beside the Alpheüs, that steed rushed by, lending those limbs that in the race needed not the lash, and thus brought power unto his master, the lord of Syracuse, that warlike horseman for whom glory shineth in the new home of heroes erst founded by the Lydian Pelops; Pelops, of whom Poseidon, the mighty shaker of the earth, was once enamoured, when Clôthô lifted him out of the purifying waters of the caldron with his shoulder gleaming with ivory.[1] Wonders are rife indeed; and, as for the tale that is told among mortals, transgressing the language of truth, it may haply be that stories deftly decked with glittering lies lead them astray. But the Grace of song, that maketh for man all things that soothe him, by adding her spell, full often causeth even what is past belief to be indeed believed; but the days that are still to come are the wisest witnesses.

In truth it is seemly for man to say of the gods nothing ignoble; for so he giveth less cause for blame. Son of Tantalus! I will tell of thee a tale far other than that of earlier bards:—what time thy father, in return for the banquets he had enjoyed, bade the gods come to his own dear Sipylus, and share his duly-ordered festal board, then it was that the god of the gleaming trident, with his heart

[1] Cp. Virgil, *Georgic* iii 3, "humeroque Pelops insignis eburno."

ἀντ. β′

δαμέντα φρένας ἱμέρῳ χρυσέαισί τ᾽ ἀν᾽ ἵπποις
ὕπατον εὐρυτίμου ποτὶ δῶμα Διὸς μεταβᾶσαι,
ἔνθα δευτέρῳ χρόνῳ
ἦλθε καὶ Γανυμήδης
Ζηνὶ τωὔτ᾽ ἐπὶ χρέος.
ὡς δ᾽ ἄφαντος ἔπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον,
ἔννεπε κρυφᾷ τις αὐτίκα φθονερῶν γειτόνων,
ὕδατος ὅτι σε πυρὶ ζέοισαν εἰς ἀκμὰν
μαχαίρᾳ τάμον κάτα μέλη,
τραπέζαισί τ᾽, ἀμφὶ δεύτατα, κρεῶν
σέθεν διεδάσαντο καὶ φάγον.

ἐπ. β′

ἐμοὶ δ᾽ ἄπορα γαστρίμαργον μακάρων τιν᾽ εἰπεῖν. ἀφίσταμαι.
ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.
εἰ δὲ δή τιν᾽ ἄνδρα θνατὸν Ὀλύμπου σκοποὶ
ἐτίμασαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ καταπέψαι
μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ᾽ ἕλεν
ἄταν ὑπέροπλον, ἅν οἱ πατὴρ ὑπερκρέμασε καρτερὸν αὐτῷ λίθον,
τὸν αἰεὶ μενοινῶν κεφαλᾶς βαλεῖν εὐφροσύνας ἀλᾶται.

στρ. γ′

ἔχει δ᾽ ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον,

41 χρυσέαισί τ᾽ Erasmus Schmid (S): χρυσέαισιν mss.
48 εἰς scholia (MGCS): ἐπ᾽ old mss; ἀμφ᾽ interpolated mss (BF).
50 ἀμφὶ δεύτατα mss (GM^2S): ἄμφι δεύματα (BM^1F); ἀμφιδεύματα C.
53 κακαγόρος (Doric acc.) AC^2 (BMGF): —ους C^1D (CS).

enthralled with love, seized thee and carried thee away on his golden chariot to the highest home of Zeus, who is honoured far and wide,—that home to which, in after-time, Ganymede was also brought for the self-same service; and when thou wast seen no more, and, in spite of many a quest, men brought thee not to thy mother, anon some envious neighbours secretly devised the story that with a knife they clave thy limbs asunder, and plunged them into water which fire had caused to boil, and at the tables, during the latest course, divided the morsels of thy flesh and feasted.

Far be it from me to call any one of the blessed gods a cannibal! I stand aloof. Full oft hath little gain fallen to the lot of evil-speakers. But, if indeed there was any mortal man who was honoured by the guardian-gods of Olympus, that man was Tantalus; but, alas! he could not brook his great prosperity, and, owing to his surfeit of good things, he gat himself an overpowering curse, which the Father hung over him in the semblance of a monstrous stone, which he is ever eager to thrust away from his head, thus wandering from the ways of joy. And thereby hath he a helpless life of never-ending

μετὰ τριῶν τέταρτον πόνον, ἀθανάτων ὅτι κλέψαις
ἁλίκεσσι συμπόταις
νέκταρ ἀμβροσίαν τε
δῶκεν, οἷσιν ἄφθιτον
θῆκαν. εἰ δὲ θεὸν ἀνήρ τις ἔλπεταί τι λαθέμεν ἔρδων, ἁμαρτάνει.
τοὔνεκα προῆκαν υἱὸν ἀθάνατοί οἱ πάλιν
μετὰ τὸ ταχύποτμον αὖτις ἀνέρων ἔθνος.
πρὸς εὐάνθεμον δ' ὅτε φυὰν
λάχναι νιν μέλαν γένειον ἔρεφον.
ἑτοῖμον ἀνεφρόντισεν γάμον

ἀντ. γ'

Πισάτα παρὰ πατρὸς εὔδοξον Ἱπποδάμειαν
σχεθέμεν. ἐγγὺς ἐλθὼν πολιᾶς ἁλὸς οἶος ἐν ὄρφνᾳ
ἄπυεν βαρύκτυπον
Εὐτρίαιναν· ὁ δ' αὐτῷ
πὰρ ποδὶ σχεδὸν φάνη.
τῷ μὲν εἶπε· "Φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσείδαον, ἐς χάριν
τέλλεται, πέδασον ἔγχος Οἰνομάου χάλκεον,
ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἁρμάτων
ἐς Ἆλιν, κράτει δὲ πέλασον.
ἐπεὶ τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσαις
ἐρῶντας ἀναβάλλεται γάμον

ἐπ. γ'

θυγατρός. ὁ μέγας δὲ κίνδυνος ἄναλκιν οὐ φῶτα λαμβάνει.
θανεῖν δ' οἷσιν ἀνάγκα, τί κέ τις ἀνώνυμον

64 θῆκαν Rauchenstein (S): θέσαν αὐτὸν best mss, *v.l.* ἔθεσαν (GF) or θέσσαν (BC); θέν νιν M.

71 ἐγγὺς Bergk (MGFCS): ἐγγὺς δ' old mss; ἄγχι δ' interpolated mss (B).

labour, with three besides and his own toil the fourth,[1] because he stole from the gods the nectar and ambrosia, with which they had made him immortal, and gave them to the partners of his feast. But, if any man hopeth, in aught he doeth, to escape the eye of God, he is grievously wrong. Therefore it was that the immortals once more thrust forth the son of Tantalus amid the short-lived race of men. But when, about the time of youthful bloom, the down began to mantle his cheek with dusky hue, he turned his thoughts to a marriage that was a prize open to all, even to the winning of the glorious Hippodameia from the hand of her father, the lord of Pisa.

He drew near unto the foaming sea, and, alone in the darkness, called aloud on the loudly roaring god of the fair trident; who appeared to him, even close beside him, at his very feet; and to the god he said:—

"If the kindly gifts of Cypris count in any wise in one's favour, then stay thou, Poseidon, the brazen spear of Oenomaüs, and speed me in the swiftest of all chariots to Elis, and cause me to draw nigh unto power. Thirteen suitors hath he slain, thus deferring his daughter's marriage. But high emprise brooketh no coward wight. Yet, as all men must needs die, why should one, sitting idly in the darkness, nurse

[1] The three other punishments are those of Tityus, Sisyphus, and Ixion.

γῆρας ἐν σκότῳ καθήμενος ἕψοι μάταν,
ἁπάντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος ἄεθλος
ὑποκείσεται· τὺ δὲ πρᾶξιν φίλαν δίδοι."
ὣς ἔννεπεν· οὐδ' ἀκράντοις ἐφάψατ' ὦν ἔπεσι. τὸν μὲν ἀγάλλων θεὸς
ἔδωκεν δίφρον τε χρύσεον πτεροῖσίν τ' ἀκάμαντας ἵππους.

στρ. δ'

ἕλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον·
τέκε τε λαγέτας ἓξ ἀρεταῖσι μεμαότας υἱούς.
νῦν δ' ἐν αἱμακουρίαις
ἀγλααῖσι μέμικται,
Ἀλφεοῦ πόρῳ κλιθείς,
τύμβον ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ βωμῷ. τὸ δὲ κλέος
τηλόθεν δέδορκε τᾶν Ὀλυμπιάδων ἐν δρόμοις
Πέλοπος, ἵνα ταχυτὰς ποδῶν ἐρίζεται
ἀκμαί τ' ἰσχύος θρασύπονοι·
ὁ νικῶν δὲ λοιπὸν ἀμφὶ βίοτον
ἔχει μελιτόεσσαν εὐδίαν

ἀντ. δ'

ἀέθλων γ' ἕνεκεν. τὸ δ' αἰεὶ παράμερον ἐσλὸν
ὕπατον ἔρχεται παντὶ βροτῶν. ἐμὲ δὲ στεφανῶσαι
κεῖνον ἱππίῳ νόμῳ
Αἰοληΐδι μολπᾷ
χρή· πέποιθα δὲ ξένον
μή τιν', ἀμφότερα καλῶν τε ἴδριν ἁμᾷ καὶ δύναμιν κυριώτερον,

89 μεμαλότας interpolated mss (B).
100 βροτῶν good mss (MGS): βροτῷ *N* (BFC).
104 ἁμᾷ καὶ Wilamowitz (S): ἅμα καὶ old mss; ἄλλον ἢ Moschopulus (B); ἀλλὰ καὶ Hermann, Donaldson (FC); ἄμμε καὶ (MG).

without aim an inglorious eld, reft of all share of blessings? As for me, on this contest shall I take my stand; and do thou grant a welcome consummation."

Even thus he spake, nor did he light upon language that came to naught. The god honoured him with the gift of a golden chariot and of steeds unwearied of wing; and he overcame the might of Oenomaüs, and won the maiden as his bride, and she bare him six sons, who were eager in deeds of valour. And now hath he a share in the splendid funeral-sacrifices, while he resteth beside the ford of the Alpheüs, having his oft-frequented tomb hard by the altar that is thronged by many a visitant; and the fame of the Olympic festivals shineth from afar amid the race-courses of Pelops, where strife is waged in swiftness of foot and in doughty deeds of strength; but he that overcometh hath, on either hand, for the rest of his life, the sweetest calm, so far as crowns in the games can give it. Yet for every one of all mortal men the brightest boon is the blessing that ever cometh day by day.

I must crown the victor with the horseman's song, even with the Aeolian strains, and I am persuaded that there is no host of the present time, whom I shall glorify with sounding bouts of song, as one

τῶν γε νῦν κλυταῖσι δαιδαλωσέμεν ὕμνων πτυχαῖς.
θεὸς ἐπίτροπος ἐὼν τεαῖσι μήδεται
ἔχων τοῦτο κᾶδος, Ἱέρων,
μερίμναισιν· εἰ δὲ μὴ ταχὺ λίποι,
ἔτι γλυκυτέραν κεν ἔλπομαι

ἐπ. δʹ

σὺν ἅρματι θοῷ κλεΐξειν, ἐπίκουρον εὑρὼν ὁδὸν λόγων
παρ᾽ εὐδείελον ἐλθὼν Κρόνιον. ἐμοὶ μὲν ὦν
Μοῖσα καρτερώτατον βέλος ἀλκᾷ τρέφει·
ἐπ᾽ ἄλλοισι δ᾽ ἄλλοι μεγάλοι. τὸ δ᾽ ἔσχατον κορυφοῦται
βασιλεῦσι. μηκέτι πάπταινε πόρσιον.
εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν, ἐμέ τε τοσσάδε νικαφόροις
ὁμιλεῖν, πρόφαντον σοφίᾳ καθ᾽ Ἕλλανας ἐόντα παντᾷ.

109 κεν Vatican mss: τε (s).
113 <ἐπ'> BMGFC: <ἀμφ'> s.

who is at once more familiar with things noble, or is more sovereign in power. A god who hath this care, Hieron, watcheth and broodeth over thy desires; but, if he doth not desert thee too soon, I trust I shall celebrate a still sweeter victory, even with the swift chariot, having found a path that prompteth praises, when I have reached the sunny hill of Cronus.

Howsoever, for myself, the Muse is keeping a shaft most mighty in strength. Some men are great in one thing; others in another: but the crowning summit is for kings. Refrain from peering too far! Heaven grant that thou mayest plant thy feet on high, so long as thou livest, and that I may consort with victors for all my days, and be foremost in the lore of song among Hellenes in every land.

OLYMPIAN II

FOR THERON OF ACRAGAS

INTRODUCTION

Under Thêrôn and his brother Xenocratês, Acragas, a colony of Gela, was brought to the height of its glory. The brothers were descended from the Emmenidae, who were descended from Cadmus. They were allied to the rulers of Syracuse, Dâmareta, daughter of Thêrôn, having successively married Gelôn and his younger brother, Polyzêlus, while Thêrôn had already married a daughter of Polyzêlus, and Hierôn a daughter of Xenocrates.

Thêrôn became tyrant of Acragas about 488, and conquered Himera in 482. The tyrant of Himera appealed to his son-in-law Anaxilas, tyrant of Rhegium, who called in the aid of the Carthaginians, whom Thêrôn and his son-in-law, Gelôn of Syracuse, defeated at Himera in 480. In 476 Thêrôn won the chariot-race at Olympia, which is celebrated in the present ode. The date is recorded in the Oxyrhynchus papyrus, ii (1899) 88.

The God, the hero, and the man, we celebrate, shall be Zeus, the lord of Pisa, Heracles, the founder of

the Olympic games, and the victor Thêrôn (1–6). Thêrôn's famous ancestors had settled and prospered in Sicily, and Zeus is prayed to continue their prosperity (6–15). But prosperity leads to forgetfulness of troubles, as is proved by the family of Cadmus, from which Thêrôn himself is descended (15–47). He and his brother have an hereditary claim to victory in the Greek games (48–51). Victory gives release from trouble (51 f.).

Glory may be won by wealth combined with virtue; while the unjust are punished, the just live in the Islands of the Blest, with Cadmus and Achilles (53–83).

The poet is like an eagle, while his detractors are like crows, but their cavil cannot prevail against the poet's praise (83–88). Thêrôn is the greatest benefactor that Acragas has had for a hundred years; though his fame is attacked by envy, his bounties are as countless as the sand of the sea (89–100).

II.—ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ

στρ. α'

Ἀναξιφόρμιγγες ὕμνοι,
τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν;
ἤτοι Πίσα μὲν Διός· Ὀλυμπιάδα δ' ἔστασεν Ἡρακλέης
ἀκρόθινα πολέμου·
Θήρωνα δὲ τετραορίας ἕνεκα νικαφόρου
γεγωνητέον, ὄπι δίκαιον ξένων, ἔρεισμ' Ἀκράγαντος,
εὐωνύμων τε πατέρων ἄωτον ὀρθόπολιν·

ἀντ. α'

καμόντες οἳ πολλὰ θυμῷ
ἱερὸν ἔσχον οἴκημα ποταμοῦ, Σικελίας τ' ἔσαν
ὀφθαλμός, αἰὼν δ' ἔφεπε μόρσιμος, πλοῦτόν τε καὶ χάριν ἄγων
γνησίαις ἐπ' ἀρεταῖς.
ἀλλ' ὦ Κρόνιε παῖ Ῥέας, ἕδος Ὀλύμπου νέμων
ἀέθλων τε κορυφὰν πόρον τ' Ἀλφεοῦ, ἰανθεὶς ἀοιδαῖς
εὔφρων ἄρουραν ἔτι πατρίαν σφίσιν κόμισον

ἐπ. α'

λοιπῷ γένει. τῶν δὲ πεπραγμένων
ἐν δίκᾳ τε καὶ παρὰ δίκαν, ἀποίητον οὐδ' ἂν

6 ὀπὶ δίκαιον ξένων Hermann^2 (B^{2}S): ὀπὶ δ. ξένον mss; ὄπι δ. ξένον F; ὄπιν δ. ξένων Hartung (MGC); ὄπιν δ. ξένον Hermann^1 (B^1).

II.—FOR THERON OF ACRAGAS

WINNER IN THE CHARIOT RACE, 476 B.C.

Ye hymns that rule the lyre! what god, what hero, aye, and what man shall we loudly praise? Verily Zeus is the lord of Pisa; and Heracles established the Olympic festival, from the spoils of war; while Thêrôn must be proclaimed by reason of his victorious chariot with its four horses, Thêrôn who is just in his regard for guests, and who is the bulwark of Acragas, the choicest flower of an auspicious line of sires, whose city towers on high,—those sires who, by much labour of mind, gat them a hallowed home beside the river, and were the eye of Sicily, while their allotted time drew on, bringing wealth and glory to crown their native merits. But, O thou son of Cronus and Rhea, that rulest over thine abode on Olympus, and over the foremost of festivals, and over the ford of the Alpheüs! soothed by our songs, do thou graciously preserve their ancestral soil for their future race. Even Time, the father of all, could not undo the accomplished end of things that

χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος·
λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ᾽ ἄν.
ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει
παλίγκοτον δαμασθέν,

στρ. β'

ὅταν θεοῦ Μοῖρα πέμπῃ
ἀνεκὰς ὄλβον ὑψηλόν. ἕπεται δὲ λόγος εὐθρόνοις
Κάδμοιο κούραις, ἔπαθον αἳ μεγάλα, πένθος δ᾽ ἐπίτνει βαρὺ
κρεσσόνων πρὸς ἀγαθῶν.
ζώει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ
κεραυνοῦ τανυέθειρα Σεμέλα, φιλεῖ δέ νιν Παλλὰς αἰεί,
καὶ Ζεὺς πατὴρ μάλα, φιλεῖ δὲ παῖς ὁ κισσοφόρος·

ἀντ. β'

λέγοντι δ᾽ ἐν καὶ θαλάσσᾳ
μετὰ κόραισι Νηρῆος ἁλίαις βίοτον ἄφθιτον
Ἰνοῖ τετάχθαι τὸν ὅλον ἀμφὶ χρόνον. ἤτοι βροτῶν γε κέκριται
πεῖρας οὔ τι θανάτου,
οὐδ᾽ ἡσύχιμον ἁμέραν ὁπότε, παῖδ᾽ ἁλίου,
ἀτειρεῖ σὺν ἀγαθῷ τελευτάσομεν· ῥοαὶ δ᾽ ἄλλοτ᾽ ἄλλαι
εὐθυμιᾶν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.

ἐπ. β'

οὕτω δὲ Μοῖρ᾽, ἅ τε πατρώιον
τῶνδ᾽ ἔχει τὸν εὔφρονα πότμον, θεόρτῳ σὺν ὄλβῳ
ἐπί τι καὶ πῆμ᾽ ἄγει παλιντράπελον ἄλλῳ χρόνῳ·
ἐξ οὗπερ ἔκτεινε Λᾶον μόριμος υἱὸς
συναντόμενος, ἐν δὲ Πυθῶνι χρησθὲν
παλαίφατον τέλεσσεν.

have been finally completed, whether in right or in wrong; but, if fortune be favourable, that end may be forgotten. For, under the power of noble joys, a cruel trouble is quelled and dieth away, whenever good fortune is lifted on high by a god-sent fate.

This saying befitteth the fair-throned daughters of Cadmus, who sorely suffered, but their heavy sorrow was abated by the presence of greater blessings. Semelê of the streaming hair liveth amid the gods Olympian, when she had been slain by the thunderbolt,—Semelê, beloved for ever by Pallas and, in very deed, by father Zeus; beloved by her ivy-crowned son; while Ino, as the story telleth, hath allotted to her for all time a deathless life beneath the sea, amid the ocean-daughters of Nêreus. Verily, for mortal men at least, the time when their life will end in the bourne of death is not clearly marked; no, nor the time when we shall bring a calm day, the Sun's own child, to its close amid happiness that is unimpaired.

But diverse are the currents that at divers times come upon men, either with joys or with toils. Even thus Fate, which handeth a kindly fortune down from sire to son, bringeth at another time some sad reverse, together with the heaven-sent bliss, from the day when that fated son met and slew Laïus, and thus fulfilled the oracle spoken of old at Pytho. But the keen-eyed Fury saw

στρ. γ′

ἰδοῖσα δ' ὀξεῖ' Ἐρινὺς
ἔπεφνέ οἱ σὺν ἀλλαλοφονίᾳ γένος ἀρήιον·
λείφθη δὲ Θέρσανδρος ἐριπέντι Πολυνείκει, νέοις ἐν ἀέθλοις
ἐν μάχαις τε πολέμου
τιμώμενος, Ἀδραστιδᾶν θάλος ἀρωγὸν δόμοις·
ὅθεν σπέρματος ἔχοντα ῥίζαν, πρέπει τὸν Αἰνησιδάμου
ἐγκωμίων τε μελέων λυρᾶν τε τυγχανέμεν.

ἀντ. γ′

Ὀλυμπίᾳ μὲν γὰρ αὐτὸς
γέρας ἔδεκτο, Πυθῶνι δ' ὁμόκλαρον ἐς ἀδελφεὸν
Ἰσθμοῖ τε κοιναὶ Χάριτες ἄνθεα τεθρίππων δυωδεκαδρόμων
ἄγαγον. τὸ δὲ τυχεῖν
πειρώμενον ἀγωνίας παραλύει δυσφρονᾶν.
ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν
καιρόν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν,

ἐπ. γ′

ἀστὴρ ἀρίζηλος, ἐτήτυμον
ἀνδρὶ φέγγος· εἰ δέ νιν ἔχων τις οἶδεν τὸ μέλλον,
ὅτι θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες
ποινὰς ἔτισαν,—τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ
ἀλιτρὰ κατὰ γᾶς δικάζει τις ἐχθρᾷ
λόγον φράσαις ἀνάγκᾳ·

46 ἔχοντα Erasmus Schmid (MGFCS): ἔχοντι most mss (B).
52 π. δυσφρονᾶν Dindorf (GFC); — δυσφρόνων Triclinius (B); δυσφρονᾶν π. (S): δυσφροσυνᾶν π. C^1, —σύνας C^2, —σύναν ABD; ἀφροσυνᾶν π. Scholia (M).
56 εἰ δέ (mss) νιν (MGFS); εἴ γε μιν (B), — νιν (C); εὖ δέ μιν B in critical notes (Donaldson); εὖτέ νιν Hermann.

it, and caused his war-like sons to be slain by one another's hands. Yet Polyneicês, when laid low, left behind him a son, Thersander, who was honoured amid youthful contests and amid the conflicts of war, a scion destined to succour the house of the descendants of Adrastus; and it is fitting that the son of Aenesidamus, who hath sprung from that seed, should meet with songs of praise and with notes of the lyre. For at Olympia, he himself won a prize, while, at Pytho and at the Isthmus, the impartial Graces brought unto his brother, who shared the same victorious lot, crowns that were won from the teams of four horses that twelve times traverse the course. Now, to win the victory when essaying the contest, giveth us release from hardships.

But, verily, wealth adorned with virtues bringeth the fitting chance of divers boons, prompting the heart of man to a keen and eager quest, wealth which is that star conspicuous, that truest light of man. But if, in very deed, when he hath that wealth, he knoweth of the future, that immediately after death, on earth, it is the lawless spirits that suffer punishment,—and the sins committed in this realm of Zeus are judged by One who passeth sentence stern and inevitable; while the good, having the

στρ. δʹ

ἴσαις δὲ νύκτεσσιν αἰεί,
ἴσαις δ' ἐν ἁμέραις ἅλιον ἔχοντες, ἀπονέστερον
ἐσλοὶ δέκονται βίοτον, οὐ χθόνα ταράσσοντες ἐν χερὸς ἀκμᾷ
οὐδὲ πόντιον ὕδωρ
κεινὰν παρὰ δίαιταν· ἀλλὰ παρὰ μὲν τιμίοις
θεῶν, οἵτινες ἔχαιρον εὐορκίαις, ἄδακρυν νέμονται
αἰῶνα· τοὶ δ' ἀπροσόρατον ὀκχέοντι πόνον—

ἀντ. δʹ

ὅσοι δ' ἐτόλμασαν ἐστρὶς
ἑκατέρωθι μείναντες ἀπὸ πάμπαν ἀδίκων ἔχειν
ψυχάν, ἔτειλαν Διὸς ὁδὸν παρὰ Κρόνου τύρσιν· ἔνθα μακάρων
νᾶσος ὠκεανίδες
αὖραι περιπνέοισιν, ἄνθεμα δὲ χρυσοῦ φλέγει,
τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ' ἄλλα φέρβει,
ὅρμοισι τῶν χέρας ἀναπλέκοντι καὶ στεφάνοις

ἐπ. δʹ

βουλαῖς ἐν ὀρθαῖσι Ῥαδαμάνθυος,
ὃν πατὴρ ἔχει <μέ>γας ἑτοῖμον αὐτῷ πάρεδρον,

61 f. ἴσαις δὲ .... ἴσαις δ' best mss (MGFS): ἴσον δὲ .... ἴσα δ' ἐν Moschopulus, Triclinius (B); ἴσ' ἐν δὲ .... ἴσα δ' ἐν Schwickert (C).

65 κεινὰν interpolated mss (BGFC): κενεὰν old mss (MS). κείναν Madvig, refuted by Lehrs, *Rhein. Mus.* 1875, p. 91.

71 νᾶσος (Doric acc.) *G* with note ἀντὶ νήσους Triclinius, and paraphrase (BMGFC): νᾶσον old mss (S).

74 στεφάνοις *C supra* (GF); στεφάνους mss (MS); κεφαλὰς B, κροτάφους Karsten (C).

76 γᾶς old mss; <μέ>γας Pauw (CS): Κρόνος Triclinius (BGF); χθονὸς (M^1), Διὸς M^2.

sun shining for evermore, for equal nights and equal days, receive the boon of a life of lightened toil, not vexing the soil with the strength of their hands, no, nor the water of the sea, to gain a scanty livelihood; but, in the presence of the honoured gods, all who were wont to rejoice in keeping their oaths, share a life that knoweth no tears, while the others endure labour that none can look upon — But, whosoever, while dwelling in either world, have thrice been courageous in keeping their souls pure from all deeds of wrong, pass by the highway of Zeus unto the tower of Cronus, where the ocean-breezes blow around the Islands of the Blest, and flowers of gold are blazing, some on the shore from radiant trees, while others the water fostereth; and with chaplets thereof they entwine their hands, and with crowns, according to the righteous councils of Rhadamanthys, who shareth for evermore the judgement-seat of the mighty Father, even the Lord of Rhea with her throne exalted beyond

πόσις ὁ πάντων Ῥέας ὑπέρτατον ἐχοίσας θρόνον.
Πηλεύς τε καὶ Κάδμος ἐν τοῖσιν ἀλέγονται·
Ἀχιλλέα τ' ἔνεικ', ἐπεὶ Ζηνὸς ἦτορ
λιταῖς ἔπεισε, μάτηρ·

στρ. ε΄

ὃς Ἕκτορ' ἔσφαλε, Τροίας
ἄμαχον ἀστραβῆ κίονα, Κύκνον τε θανάτῳ πόρεν,
Ἀοῦς τε παῖδ' Αἰθίοπα. πολλά μοι ὑπ' ἀγκῶνος ὠκέα βέλη
ἔνδον ἐντι φαρέτρας
φωνᾶντα συνετοῖσιν· ἐς δὲ τὸ πὰν ἑρμηνέων
χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φυᾷ· μαθόντες δὲ λάβροι
παγγλωσσίᾳ, κόρακες ὥς, ἄκραντα γαρύετον

ἀντ. ε΄

Διὸς πρὸς ὄρνιχα θεῖον.
ἔπεχε νῦν σκοπῷ τόξον, ἄγε θυμέ, τίνα βάλλομεν
ἐκ μαλθακᾶς αὖτε φρενὸς εὐκλέας ὀϊστοὺς ἱέντες; ἐπί τοι
Ἀκράγαντι τανύσαις
αὐδάσομαι ἐνόρκιον λόγον ἀλαθεῖ νόῳ
τεκεῖν μή τιν' ἑκατόν γε ἐτέων πόλιν φίλοις ἄνδρα μᾶλλον
εὐεργέταν πραπίσιν ἀφθονέστερόν τε χέρα

85 τὸ πὰν *AC* (MGFCS); τοπὰν B²: τὸ πᾶν *BD*.
87 γαρύετον mss and scholia (BGFC); γαρύεται M; γαρυέτων Bergk (S).
91 τανύσαις· B.

all beside. And among them are numbered Pêleus and Cadmus, while Achilles was borne thither by his mother, when, by her prayers, she had entreated the heart of Zeus,—Achilles, who laid low Hector, that resistless, that unswerving tower of Troy, and gave to death Cycnus and the Ethiop son of Morning.

Full many a swift arrow have I beneath mine arm, within my quiver, many an arrow that is vocal to the wise; but for the crowd they need interpreters. The true poet is he who knoweth much by gift of nature, but they that have only learnt the lore of song, and are turbulent and intemperate of tongue, like a pair of crows, chatter in vain against the god-like bird of Zeus.[1]

Now, bend thy bow toward the mark! tell me, my soul, whom are we essaying to hit, while we now shoot forth our shafts of fame from the quiver of a kindly heart? Lo! I would aim mine arrow at Acragas, and would loudly utter with true intent a saying sealed by a solemn oath, when I declare that, for these hundred years, no city hath given birth to a man more munificent in heart, more ungrudging in

[1] The dual, γαρύετον, is understood in some of the *scholia* as a reference to Pindar's rivals, the Cean poets, Simonides and his nephew, Bacchylides; and this is regarded as probable by Jebb (*Bacchylides*, pp. 17–19). It is far preferable to Freeman's suggestion that the pair are Capys and Hippocrates, kinsmen of Thêrôn, who unsuccessfully waged war against him (*Sicily*, ii 531), and Verrall's, that they are the Sicilian rhetoricians, Corax and Tisias (*Journal of Philology*, ix 130, 197). Wilamowitz, however, notices that in the spring of 476 (the date of this ode), Simonides was at Athens, and had not yet visited Sicily. He therefore prefers accepting, with Schröder, Bergk's proposal of the contemptuous imperative, γαρυέτων (for γαρυόντων, cp. Soph. *Ai.* 961, οἱ δ' οὖν γελώντων), a rare form of the third person plural, like ἔστων and ἴτων (*Hieron und Pindaros*, 1302.)

ἐπ. ε´

Θήρωνος. ἀλλ᾽ αἶνον ἔβα κόρος
οὐ δίκᾳ συναντόμενος, ἀλλὰ μάργων ὑπ᾽ ἀνδρῶν,
τὸ λαλαγῆσαι ἐθέλων κρύφον τε θέμεν ἐσλῶν καλοῖς
ἔργοις· ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν,
καὶ κεῖνος ὅσα χάρματ᾽ ἄλλοις ἔθηκεν
τίς ἂν φράσαι δύναιτο;

97 κρύφον τε θέμεν ἐσλῶν καλοῖς Aristarchus (BMFGS); —τιθέμεν Hermann (C)—: κρύφιόν τε θέμεν ἐσ(θ)λῶν κακοῖς old mss.

hand, than Thêrôn. But praise is attacked by envy,—envy, not mated with justice, but prompted by besotted minds, envy that is ever eager to babble, and to blot the fair deeds of noble men; whereas sand can never be numbered, and who could ever count up all the joys that he hath given to others?

OLYMPIAN III

FOR THERON OF ACRAGAS

INTRODUCTION

The third Olympian celebrates the same victory as the second (that of 476), but, while the former Ode was probably sung in the palace of Thêrôn, the present was performed in the temple of the Dioscûri at Acragas, on the occasion of the festival of the Theoxenia, when the gods were deemed to be entertained by Castor and Polydeuces.

Acragas and Thêrôn are commended to the favour of the Twin Brethren and their sister Helen (1–4). The Muse has prompted the poet to invent a new type of Dorian song, to be sung to the accompaniment of the lyre and the flute (4–9). He was also summoned to sing by Pisa, whence odes of victory are sent to all whom the umpire crowns with the olive, which Heracles brought back from the Hyperboreans to the treeless Olympia (9–34).

Heracles is now attending the Theoxenia with the Twin Brethren, whom he caused to preside over the Olympic Games (34–38). Thêrôn's glory is a favour granted in return for his pious worship of the Twin Gods (38–41). Even as water and gold are supreme in their kind, so Thêrôn's exploits reach the Pillars of Heracles.

III.—ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝῼ

ΑΡΜΑΤΙ ΕΙΣ ΘΕΟΞΕΝΙΑ

στρ. α'

Τυνδαρίδαις τε φιλοξείνοις ἁδεῖν καλλιπλοκάμῳ θ' Ἑλένᾳ
κλεινὰν Ἀκράγαντα γεραίρων εὔχομαι,
Θήρωνος Ὀλυμπιονίκαν ὕμνον ὀρθώσαις, ἀκαμαντοπόδων
ἵππων ἄωτον. Μοῖσα δ' οὕτω ποι παρέστα μοι νεοσίγαλον εὑρόντι τρόπον
Δωρίῳ φωνὰν ἐναρμόξαι πεδίλῳ

ἀντ. α'

ἀγλαόκωμον. ἐπεὶ χαίταισι μὲν ζευχθέντες ἔπι στέφανοι
πράσσοντί με τοῦτο θεόδματον χρέος,
φόρμιγγά τε ποικιλόγαρυν καὶ βοὰν αὐλῶν ἐπέων τε θέσιν
Αἰνησιδάμου παιδὶ συμμῖξαι πρεπόντως, ἅ τε Πίσα με γεγωνεῖν· τᾶς ἄπο
θεόμοροι νίσοντ' ἐπ' ἀνθρώπους ἀοιδαί,

ἐπ. α'

ᾧ τινι, κραίνων ἐφετμὰς Ἡρακλέος προτέρας,
ἀτρεκὴς Ἑλλανοδίκας γλεφάρων Αἰτωλὸς ἀνὴρ ὑψόθεν

4 ποι παρέστα μοι *ABE* ($\mathrm{M^2S}$); τοι παρέστα μοι *D* (BF); μοι παρεστάκοι ($\mathrm{M^1G}$); μοι παρεσταίη Naber (C).

10 θεόμοροι *MP*, Triclinius; θεόμοιροι better mss. θεόμοροι νίσοντ' (MGS), — νίσσοντ' (*CD*) C; θεύμοροι νίσοντ' F, — νίσσοντ' B.

III.—FOR THERON OF ACRAGAS

WINNER IN THE CHARIOT RACE, 476 B.C.

I PRAY that I may find favour with the hospitable sons of Tyndareüs and with fair-haired Helen, while I honour the famous Acragas, by duly ordering my song in praise of Thêrôn's victory at Olympia, as the choicest guerdon for those steeds with unwearied feet. Even so, I ween, hath the Muse stood beside me, when I found out a fashion that is still bright and new, by fitting to the Dorian measure the voice of festive revellers. For the crowns that are about my hair prompt me to pay this sacred debt, that so, in honour of the son of Aenêsidâmus, I may duly blend the varied melody of the lyre, and the air played on the flutes, with the setting of the verses, while Pisa biddeth me raise my voice,—Pisa, whence heaven-sent strains of song are wafted over the world, in honour of any man, for whom the strict Aetolian umpire, in accordance with the olden ordinances of

ἀμφὶ κόμαισι βάλῃ γλαυκόχροα κόσμον ἐλαίας· τάν ποτε
Ἴστρου ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν Ἀμφιτρυωνιάδας,
μνᾶμα τῶν Οὐλυμπίᾳ κάλλιστον ἄθλων

στρ. β'

δᾶμον Ὑπερβορέων πείσαις Ἀπόλλωνος θεράποντα λόγῳ.
πιστὰ φρονέων Διὸς αἴτει πανδόκῳ
ἄλσει σκιαρόν τε φύτευμα ξυνὸν ἀνθρώποις στέφανόν τ' ἀρετᾶν.
ἤδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἁγισθέντων, διχόμηνις ὅλον χρυσάρματος
ἑσπέρας ὀφθαλμὸν ἀντέφλεξε Μήνα,

ἀντ. β'

καὶ μεγάλων ἀέθλων ἁγνὰν κρίσιν καὶ πενταετηρίδ' ἁμᾶ
θῆκε ζαθέοις ἐπὶ κρημνοῖς Ἀλφεοῦ·
ἀλλ' οὐ καλὰ δένδρε' ἔθαλλεν χῶρος ἐν βάσσαις Κρονίου Πέλοπος.
τούτων ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς ἁλίου.
δὴ τότ' ἐς γαῖαν πορεύεν θυμὸς ὥρμα

ἐπ. β'

Ἰστρίαν νιν· ἔνθα Λατοῦς ἱπποσόα θυγάτηρ
δέξατ' ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν καὶ πολυγνάμπτων μυχῶν,

25 πορεύεν . . . ὥρμα *A* alone (MS); πορεύειν . . ὥρμα (GF); πόρευεν . . ὁρμᾷ C; πορεύειν . . . ὥρμαιν' mss (B).

Heracles, flingeth o'er his brow and on his hair the grey-hued adornment of the olive-spray; that olive-spray, which, once upon a time, was brought by the son of Amphitryon from the shady springs of Ister, to be the fairest memorial of the Olympic contests, after he had gotten it by persuading the servants of Apollo, the people of the Hyperboreans.

With loyal heart was he entreating, for the hospitable precinct of Zeus, the gift of a tree, whose shade should be for all men, and whose leaves should be a crown of prowess. For already had the altars been consecrated in his father's honour, and in the midst of the month the Moon with her car of gold had at eventide kindled before him the full orb of her light, and he had ordained on the hallowed banks of Alpheüs the impartial award of the great games, together with the quadrennial festival. But that plot of ground, sacred to Pelops, was not, as yet, flourishing with trees in its valleys below the hill of Cronus.

He deemed that his demesne, being bare of such trees, lay beneath the power of the keen rays of the sun. Then it was that his spirit prompted him to journey to the land of the Ister, where he had once been welcomed by Leto's daughter that driveth the steed, on his coming from the ridges and from the winding dells of Arcadia, what time, at the

εὖτέ νιν ἀγγελίαις Εὐρυσθέος ἔντυ' ἀνάγκα πατρόθεν
χρυσόκερων ἔλαφον θήλειαν ἄξονθ', ἅν ποτε Ταϋγέτα
ἀντιθεῖσ' Ὀρθωσίᾳ ἔγραψεν ἱράν.

στρ. γ'

τὰν μεθέπων ἴδε καὶ κείναν χθόνα πνοιᾶς ὄπιθεν Βορέα
ψυχροῦ. τόθι δένδρεα θάμβαινε σταθείς.
τῶν νιν γλυκὺς ἵμερος ἔσχεν δωδεκάγναμπτον περὶ τέρμα δρόμου
ἵππων φυτεῦσαι. καί νυν ἐς ταύταν ἑορτὰν ἵλαος ἀντιθέοισιν νίσσεται
σὺν βαθυζώνου διδύμνοις παισὶ Λήδας.

ἀντ. γ'

τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν
ἀνδρῶν τ' ἀρετᾶς πέρι καὶ ῥιμφαρμάτος
διφρηλασίας. ἐμὲ δ' ὦν πᾳ θυμὸς ὀτρύνει φάμεν Ἐμμενίδαις
Θήρωνί τ' ἐλθεῖν κῦδος, εὐίππων διδόντων Τυνδαριδᾶν, ὅτι πλείσταισι βροτῶν
ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις,

ἐπ. γ'

εὐσεβεῖ γνώμᾳ φυλάσσοντες μακάρων τελετάς.
εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατος,

32 θάμβαινε *A* (MGFCS); θαύμαινε most mss (B).
35 διδύμοις *A* (S), —μοισι other old mss; διδύμνοις Hermann (BMGFC).
38 πᾶ or πα mss: πᾳ MFS (καὶ ? S); πὰρ Moschopulus (BGC).

behest of Eurystheus, the fate that bound the sire and son urged him on the quest of the doe with the golden horns, which (the Pleiad) Taÿgetê had inscribed with the name of Artemis, when she devoted it to the goddess in her own stead.[1] On his quest of that doe had he seen the far-off land beyond the cold blast of Boreas; and there had he stood and marvelled at the trees, and had been seized with sweet desire for them, even to plant them along the bounds of the race-ground with its courses twelve.

And now he cometh to this our festival with the twin sons divine of deep-zoned Leda. For Heracles, when he passed unto Olympus, assigned to them the ordering of the wondrous contest waged by men, the contest in prowess and in the driving of swift chariots. In any wise, my spirit strangely prompteth me to say that it is by the gift of those noble horsemen, the sons of Tyndareüs, that glory hath come unto the Emmenidae and to Thêrôn, because that house, beyond all mortal men, draweth near to them with many more tables set for feasting, in pious spirit keeping the rites that to the Blest are due. But, even as water is most excellent, while gold is the most adorable of possessions,[2] so now doth

[1] Taÿgetê was one of the daughters of Atlas, known as the Pleiades. To escape the pursuit of Zeus, she was changed by Artemis into a doe, and, on returning to her human form, she consecrated a doe to the goddess. It was in quest of this mythical "doe with the golden horns," that Heracles went to the Hyperboreans. Dr. Ridgeway identifies it with the reindeer of Northern Asia and Europe, the only kind of deer, in which the female is armed with antlers (*Proc. Camb. Philol. Soc.* 25 Oct. 1894).

[2] Cp. *O.* i 1 f.

νῦν δὲ πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἱκάνων ἅπτεται
οἴκοθεν Ἡρακλέος σταλᾶν. τὸ πόρσω δ' ἔστι σοφοῖς ἄβατον
κἀσόφοις. οὔ νιν διώξω· κεινὸς εἴην.

43 *νῦν δὲ AD* (MGS) : *νῦν γε* vulgo (BFC).
45 *νιν CN* (GCS) : *μιν D* (BF) ; *μὴν B*, *μὰν* M. *κεινὸς* (BMGFCS[1]) : *κενὸς* (*κενεὸς* ?) S[3] ; *κενὸς* <*ἂν*> Wackernagel.

Thêrôn by his deeds of prowess come unto the utmost verge, by his own true merit reaching even as far as the pillars of Heracles. All beyond that bourne cannot be approached either by the wise or by the unwise. I shall not pursue it; else may I be deemed a fool.

OLYMPIAN IV

FOR PSAUMIS OF CAMARINA

INTRODUCTION

Camarîna had been founded by Syracuse in 599 B.C. Destroyed by Syracuse after a revolt, it was rebuilt by Hippocratês, to be destroyed once more by Gelôn, and rebuilt in 461 by men of Gela, mainly with the aid of Psaumis.

The Ode was probably in honour of a victory in the chariot-race in 452, a victory not of a tyrant, but of a free citizen. Under the above date the List of Olympian victors in the Oxyrhynchus papyrus (ii, 1899, p. 90) places *σαμιου καμ* [*αρινου τεθριππον*], where *σαμιου* is possibly a mistake for *Ψαυμιδος*. The Ambrosian and the Paris MSS of Pindar (*A* and *C*) state that Psaumis won the chariot race in 452 B.C.

Zeus, the Thunderer, is invoked, Zeus whose daughters, the Seasons, had sent the poet to witness the Olympic games (1–3). Men of worth are gladdened by the prosperity of their friends (4, 5). May Zeus graciously welcome the chorus that celebrates the present triumph of Psaumis, and answer his further prayers (6–13). He is keen in the

breeding of horses; and is hospitable and patriotic (13–16). For mortal men, trial is the true test. Even so, by trial, Ergînus, the Argonaut, was saved from the reproach of the Lemnian women, when, though his hair was grey, he won the race in armour (17–28).

IV.—ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙῼ

ΑΡΜΑΤΙ

στρ.

Ἐλατὴρ ὑπέρτατε βροντᾶς ἀκαμαντόποδος Ζεῦ· τεαὶ γὰρ ὧραι
ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἑλισσόμεναί μ᾽ ἔπεμψαν
ὑψηλοτάτων μάρτυρ᾽ ἀέθλων.
ξείνων δ᾽ εὖ πρασσόντων ἔσαναν αὐτίκ᾽ ἀγγελίαν
ποτὶ γλυκεῖαν ἐσλοί.
ἀλλ᾽, ὦ Κρόνου παῖ, ὃς Αἴτναν ἔχεις,
ἶπον ἀνεμόεσσαν ἑκατογκεφάλα Τυφῶνος ὀβρίμου,
Οὐλυμπιονίκαν δέκευ
Χαρίτων ἕκατι τόνδε κῶμον,

ἀντ.

χρονιώτατον φάος εὐρυσθενέων ἀρετᾶν. Ψαύμιος γὰρ ἵκει
ὀχέων, ὅς, ἐλαίᾳ στεφανωθεὶς Πισάτιδι, κῦδος ὄρσαι
σπεύδει Καμαρίνᾳ. θεὸς εὔφρων
εἴη λοιπαῖς εὐχαῖς· ἐπεί νιν αἰνέω μάλα μὲν
τροφαῖς ἑτοῖμον ἵππων,
χαίροντά τε ξενίαις πανδόκοις
καὶ πρὸς ἁσυχίαν φιλόπολιν καθαρᾷ γνώμᾳ τετραμμένον.

7 ὀβρίμου GFCS : ὀμβρίμου *CEV* (BM).
9 Χαρίτων Triclinius (BM^{2}GC) ; —θ᾽ most old mss (FS^1), —δ᾽ *V* (S^3); —γ᾽ *A* (M^1).

IV.—FOR PSAUMIS OF CAMARINA

WINNER IN THE CHARIOT RACE, 452 B.C.

O Zeus most high, whose chariot is the tireless-footed thundercloud! on thee I call; for it is thine Hours that, in their circling dance to the varied notes of the lyre's minstrelsy, sent me to bear witness to the most exalted of all contests; and, when friends are victorious, forthwith the heart of the noble leapeth up with gladness at the sweet tidings.

But, Son of Cronus, that holdest Etna, that breeze-swept height which entraps the mighty hundred-headed Typhon! welcome the Olympian victor; welcome, for the Graces' sake, this minstrel band, this long-enduring light of widely potent prowess. 'Tis the minstrel-band that cometh in honour of the chariot of Psaumis,[1] who, crowned with the olive of Pisa, is eager to win high glory for Camarîna. May Heaven be gracious to his further prayers, for I praise one who is right ready in the rearing of coursers, one who rejoiceth in welcoming all his guests, and one who in pure heart devoteth himself to Peace that loveth the State. I shall utter a word untinged

[1] ὀχέων, gen. pl. of ὄχος, is also found in *P.* ix 11. It has been proposed to take it as the present participle of ὀχέω, in the intransitive sense of "ride," cp. *O.* vi 48, ἐλαύνων ἵκετο (W. A. Oldfather, in *Classical Review*, 1910, xxiv 82).

οὐ ψεύδεϊ τέγξω λόγον·
διάπειρά τοι βροτῶν ἔλεγχος·
ἐπ.
ἅπερ Κλυμένοιο παῖδα
Λαμνιάδων γυναικῶν
ἔλυσεν ἐξ ἀτιμίας.
χαλκέοισι δ' ἐν ἔντεσι νικῶν δρόμον
ἔειπεν Ὑψιπυλείᾳ μετὰ στέφανον ἰών·
"Οὗτος ἐγὼ ταχυτᾶτι·
χεῖρες δὲ καὶ ἦτορ ἴσον.
φύονται δὲ καὶ νέοις ἐν ἀνδράσιν
πολιαὶ θαμὰ καὶ παρὰ τὸν ἁλικίας
ἐοικότα χρόνον."

27 θαμὰ καὶ most mss (BGFC); θαμάκι A (MS).

with falsehood. "Trial is the true test of mortal men."

This it was that caused the son of Clymenus[1] to cease to be mocked by the women of Lemnos. When, in armour of bronze, he won the foot-race, he spake on this wise to Hypsipylê, as he went to receive the crown: "Such am I in swiftness of foot, with hands and heart to match. Even young men full often find their hair growing grey, even before the fitting time of life."

[1] Ergînus.

OLYMPIAN V

FOR PSAUMIS OF CAMARINA

INTRODUCTION

The race with the mule-car was introduced at Olympia in 500 B.C., and put down by proclamation in 444. The present Ode was probably composed for a victory won by Psaumis with the mule-car in 448. Such a car is implied by the term ἀπήνας in line 3.

Some suppose that *Ol.* 4 and *Ol.* 5 both refer to the same victory, namely a victory with the mule-car, which was possibly won in 456, four years before the victory with the horse-chariot of 452, recorded in MSS *A* and *C*. On this view, *Ol.* 4 was sung in the festal procession, and *Ol.* 5 at the banquet.

A scholium in the Ambrosian and five other MSS states that *Ol.* 5 was not in the original texts (ἐν τοῖς ἐδαφίοις), but was nevertheless assigned to Pindar in the annotations of the Alexandrian grammarian, Didymus.

The nymph of Camarîna is asked to accept the worship of Psaumis, who has done her honour by his victories (1–6). On his return from Olympia, he

celebrates the holy grove of Pallas and the local lake, and the two rivers; and also, by swiftly building a forest of lofty houses, brings his people out of perplexity (9–14).

Toil and cost are involved, while the mere chance of victory is in view, but success makes even fellow-citizens give a victor credit for wisdom (15, 16).

May Zeus Sôtêr of Olympia bless Camarîna, and permit Psaumis to reach a hale old age, while he rejoices in victorious steeds. Let him be content with health, wealth, and renown (17–24).

V.—ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙῼ

ΑΠΗΝΗ

στρ. α'

Ὑψηλᾶν ἀρετᾶν καὶ στεφάνων ἄωτον γλυκὺν
τῶν Οὐλυμπίᾳ, Ὠκεανοῦ θύγατερ, καρδίᾳ γελανεῖ
ἀκαμαντόποδός τ' ἀπήνας δέκευ Ψαύμιός τε δῶρα·

ἀντ. α'

ὃς τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον
βωμοὺς ἓξ διδύμους ἐγέραιρεν ἑορταῖς θεῶν μεγίσταις
ὑπὸ βουθυσίαις ἀέθλων τε πεμπαμέροις ἁμίλλαις,

ἐπ. α'

ἵπποις ἡμιόνοις τε μοναμπυκίᾳ τε. τὶν δὲ κῦδος ἁβρόν
νικάσαις ἀνέθηκε, καὶ ὃν πατέρ' Ἄκρων' ἐκάρυξε καὶ τὰν νέοικον ἕδραν.

στρ. β'

ἵκων δ' Οἰνομάου καὶ Πέλοπος παρ' εὐηράτων
σταθμῶν, ὦ πολιάοχε Παλλάς, ἀείδει μὲν ἄλσος ἁγνὸν
τὸ τεόν, ποταμόν τε Ὤανιν, ἐγχώριαν τε λίμναν,

ἀντ. β'

καὶ σεμνοὺς ὀχετούς, Ἵππαρις οἷσιν ἄρδει στρατόν,

5 ἐγέραιρεν *A* alone (MGF); ἐγέραρεν (BCS); ἐγέραρε *C* (γέραρε old mss).

6 πεμπ. Schneidewin (M²CS); πεμπτ. vulgo (BGF); πεντ. M¹.

V.—FOR PSAUMIS OF CAMARINA

WINNER IN THE MULE CHARIOT RACE, 448 (?) B.C.

Daughter of Ocean! receive with happy heart the choicest prize of deeds of prowess and of crowns Olympian, the guerdon won by Psaumis and his tireless-footed team,—Psaumis who, exalting thy city, Camarîna, that fostereth its people, at the greatest festivals of the gods essayed to honour the twice six altars with the slaughter of oxen, and also with contests of games, lasting for five days, even with horses and mules, and with the riding of the single steed. And, by his victory, he hath set up for thee a bright renown, and hath caused to be proclaimed by the herald his father Acron and his newly-founded home.

Coming from the loved abodes of Oenomaüs and of Pelops, he singeth of thy holy precinct, O Pallas, thou guardian of the State, and the river Oânis, and the lake of the land, and the sacred streams with which Hipparis watereth the folk; and he

κολλᾷ τε σταδίων θαλάμων ταχέως ὑψίγυιον ἄλσος,
ἀπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν·

ἐπ. β'

αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνα τε μάρναται πρὸς ἔργον
κινδύνῳ κεκαλυμμένον· ἠὺ δ' ἔχοντες σοφοὶ καὶ πολίταις ἔδοξαν ἔμμεν.

στρ. γ'

Σωτὴρ ὑψινεφὲς Ζεῦ, Κρόνιόν τε ναίων λόφον
τιμῶν τ' Ἀλφεὸν εὐρὺ ῥέοντ' Ἰδαῖόν τε σεμνὸν ἄντρον,
ἱκέτας σέθεν ἔρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς,

ἀντ. γ'

αἰτήσων πόλιν εὐανορίαισι τάνδε κλυταῖς
δαιδάλλειν, σέ τ', Ὀλυμπιόνικε, Ποσειδανίαισιν ἵπποις
ἐπιτερπόμενον φέρειν γῆρας εὔθυμον ἐς τελευτάν,

ἐπ. γ'

υἱῶν, Ψαῦμι, παρισταμένων. ὑγίεντα δ' εἴ τις ὄλβον ἄρδει,
ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθείς, μὴ ματεύσῃ θεὸς γενέσθαι.

16 ἠὺ δ' Hermann (BMGFC) : εὖ δὲ mss (ἐσλὰ δ' ? S).

swiftly weldeth together[1] a soaring forest of steadfast dwellings, bringing this people of citizens out of perplexity into the light of day.

But evermore, amid deeds of prowess, must toil and cost strive for the mastery with victory in view, veiled though it be in peril; and it is those that are prosperous who are deemed wise, even by their fellow-citizens.

O saviour Zeus, in the clouds on high! thou that dwellest on the hill of Cronus, and honourest the broad stream of Alpheüs, and the hallowed cave of Ida! as thy suppliant am I coming, while I call on thee amid the sound of Lydian flutes, praying thee to adorn this city with famous hosts of noble men, praying, too, that thou, the Olympian victor, mayest reach the end of life in a kindly eld, while rejoicing in the steeds of Poseidon, and with thy sons, O Psaumis, standing beside thee. But, if any one tendeth his wealth in wholesome wise by being bountiful with his possessions and by winning good report, let him not seek to become a god.

[1] The subject is Psaumis, according to Hermann (*Opusc.* viii 100), with whom Bergk agrees; the river Hipparis, according to Libanius, i 361, and the Scholiasts.

OLYMPIAN VI

FOR HAGESIAS OF SYRACUSE

INTRODUCTION

Hâgêsias was a citizen of Syracuse, descended from an Iamid (associated with Archias in founding that city in 734). He was thus a descendant of Iamus, the son of Apollo. He was also a citizen of Stymphâlus in Arcadia. In Sicily he was a partisan of Hieron, and his success at Olympia was viewed with envy in Syracuse (74). The Ode was accordingly sung among the more generous citizens of his Arcadian home (7). It was sent by Pindar from Thebes to Stymphâlus by the hands of Aeneas, who trained the chorus for its performance in Arcadia, prior to the return of Hâgêsias to Syracuse.

The date may be as early as 476 or as late as 472, the earliest and the latest Olympic festivals, held during the rule of Hieron. Pindar's stay in Sicily is now assigned to 476 and 475 B.C., and 472 is consistent with the poet's presence in Thebes. 468 is proposed by Boeckh. "*Aetnaean Zeus*" in line 96 may imply a reference to the founding of Aetna in 476, and is consistent with either of the above dates.

Our poem must have a splendid portal (1–4). Hâgêsias has many claims to distinction (4–9). There is no glory in achievements involving no risk (9–11). As seer and warrior, the victor resembles Amphiaraüs (12–18). Though the poet is not contentious, he is ready to swear to the truth of his praises of the victor (19–21). The charioteer is bidden to yoke mules to the car of song, that the poet may at once reach the story of the origin of the family (22–27).

The myth of Euadnê (28–34), and the myth of her son, Iamus (35–57). Iamus, when he comes of age, invokes Poseidon and Apollo (57–61), and Apollo summons him to Olympia, and grants the gift of divination to himself and his seed (64–70). The fame and the wealth of the Iamids (71–73).

The victory of Hâgêsias is due to Zeus and his ancestral god, Hermes Enagônius of Arcadia (77–78). Thebes and Arcadia are mythologically connected (82–87). The poet at Thebes addresses his messenger, Aeneas, the trainer of the chorus (87–91), sending a message to Syracuse, and praising Hieron (92–97) who, the poet hopes, will welcome the chorus, when it passes from Stymphâlus to Syracuse, from one of the victor's homes to the other (98–100). Two anchors are safest during a stormy voyage (101). May the citizens of both places be blest (101 f), and may Poseidon grant the victor a safe journey to Syracuse, and also prosper the poet's song.

VI.—ΑΓΗΣΙᾼ ΣΥΡΑΚΟΣΙῼ

ΑΠΗΝῌ

στρ. α′

Χρυσέας ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου
κίονας, ὡς ὅτε θαητὸν μέγαρον,
πάξομεν· ἀρχομένου δ᾽ ἔργου πρόσωπον
χρὴ θέμεν τηλαυγές. εἰ δ᾽ εἴη μὲν Ὀλυμπιονίκας,
βωμῷ τε μαντείῳ ταμίας Διὸς ἐν Πίσᾳ,
συνοικιστήρ τε τᾶν κλεινᾶν Συρακοσσᾶν· τίνα κεν φύγοι ὕμνον
κεῖνος ἀνήρ, ἐπικύρσαις ἀφθόνων ἀστῶν ἐν ἱμερταῖς ἀοιδαῖς;

ἀντ. α′

ἴστω γὰρ ἐν τούτῳ πεδίλῳ δαιμόνιον πόδ᾽ ἔχων
Σωστράτου υἱός. ἀκίνδυνοι δ᾽ ἀρεταὶ
οὔτε παρ᾽ ἀνδράσιν οὔτ᾽ ἐν ναυσὶ κοίλαις
τίμιαι· πολλοὶ δὲ μέμνανται, καλὸν εἴ τι ποναθῇ.
Ἁγησία, τὶν δ᾽ αἶνος ἑτοῖμος, ὃν ἐν δίκᾳ
ἀπὸ γλώσσας Ἄδραστος μάντιν Οἰκλείδαν ποτ᾽ ἐς Ἀμφιάρηον
φθέγξατ᾽, ἐπεὶ κατὰ γαῖ᾽ αὐτόν τέ νιν καὶ φαιδίμας ἵππους ἔμαρψεν.

ἐπ. α′

ἑπτὰ δ᾽ ἔπειτα πυρᾶν νεκρῶν τελεσθεισᾶν Ταλαϊονίδας

11 ποναθῇ most mss (BGF): πονηθῇ *C* alone (MCS).

12, 77, 98 Ἁγησία S: Ἀγ. mss.

15 τελεσθεισᾶν Pauw, Hartung, Wilamowitz (S): τελεσθέντων mss (BMGFO).

VI.—FOR HAGESIAS OF SYRACUSE

WINNER IN THE MULE CHARIOT RACE, 472 (?) B.C.

On golden pillars raising the fair-walled porch of our abode, we shall build, as it were, a splendid hall; even so, o'er our work's beginning we needs must set a front that shines afar. Now, if any one were a victor at Olympia, and were minister unto the prophetic altar of Zeus in Pisa, and were a fellow-founder of famous Syracuse, what strains of praise would such a man fail to win, by finding fellow-citizens who are ungrudging in delightful song?

Let the son of Sôstratus [1] know that this sandal fitteth his foot, which is blessed of heaven. But deeds of prowess, apart from peril, win no honour either among men (on land) or on board the hollow ships, whereas if any fair fruit cometh of toil, there are many who remember it.

Even for thee, Hâgêsias, is the praise prepared, which in justice Adrastus of old spake freely forth of the seer Amphiaraüs, when the earth swallowed up that seer and his shining steeds. Nigh unto Thebes, when the seven funeral-pyres had been consumed,[2]

[1] Hâgêsias.

[2] Or (retaining τελεσθέντων) "when the full tale of the corpses of the seven pyres had been made up" (Gilbert Davies, in *Classical Review*, 1899, xiii 9).

εἶπεν ἐν Θήβαισι τοιοῦτόν τι ἔπος· "Ποθέω στρατιᾶς ὀφθαλμὸν ἐμᾶς,
ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι." τὸ καὶ
ἀνδρὶ κώμου δεσπότᾳ πάρεστι Συρακοσίῳ.
οὔτε δύσηρις ἐὼν οὔτ' ὦν φιλόνικος ἄγαν,
καὶ μέγαν ὅρκον ὀμόσσαις τοῦτό γέ οἱ σαφέως
μαρτυρήσω· μελίφθογγοι δ' ἐπιτρέψοντι Μοῖσαι.

στρ. β'

Ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων,
ᾇ τάχος, ὄφρα κελεύθῳ τ' ἐν καθαρᾷ
βάσομεν ὄκχον, ἵκωμαί τε πρὸς ἀνδρῶν
καὶ γένος· κεῖναι γὰρ ἐξ ἀλλᾶν ὁδὸν ἁγεμονεῦσαι
ταύταν ἐπίστανται, στεφάνους ἐν Ὀλυμπίᾳ
ἐπεὶ δέξαντο· χρὴ τοίνυν πύλας ὕμνων ἀναπιτναμεν αὐταῖς·
πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον δεῖ σάμερόν μ' ἐλθεῖν ἐν ὥρᾳ·

ἀντ. β'

ἅ τοι Ποσειδάωνι μιχθεῖσα Κρονίῳ λέγεται
παῖδα ἰόπλοκον Εὐάδναν τεκέμεν.
κρύψε δὲ παρθενίαν ὠδῖνα κόλποις·
κυρίῳ δ' ἐν μηνὶ πέμποισ' ἀμφιπόλους ἐκέλευσεν
ἥρωι πορσαίνειν δόμεν Εἰλατίδᾳ βρέφος,
ὃς ἀνδρῶν Ἀρκάδων ἄνασσε Φαισάνᾳ λάχε τ' Ἀλφεὸν οἰκεῖν·
ἔνθα τραφεῖσ' ὑπ' Ἀπόλλωνι γλυκείας πρῶτον ἔψαυσ' Ἀφροδίτας.

19 *φιλόνικος* Bergk (s): *φιλόνεικος* mss (BMGFO).
30 *παῖδα Ϝιόπλοκον* Bergk (MGCS), cp. I vii 23: *παῖδ' ἰοπλόκαμον* old mss; *παῖδ' ἰοβόστρυχον* Byzantine mss (BF).

the son of Talaüs spake on this wise, "I have lost the eye of my host,—one who was at once matchless as a prophet, and as a warrior with the spear." And this holdeth good no less of the man of Syracuse, who is lord of this triumphant band. Though neither prone to quarrel, no, nor over-fond of victory, I would even swear a mighty oath, and herein at least will I clearly bear witness for him; and the honey-toned Muses will grant me their consent.

But now it is high time, O Phintis, for thee to yoke me the sturdy mules with all good speed, that so we may set our car in the clear and open path of song, and that I may at last arrive at the theme of the descent of our heroes; for here those mules, above all others, know how to lead the way, since they have won crowns of victory at Olympia.

Therefore is it meet for us to ope for them the portals of song, and on this very day, must we betimes reach the presence of Pĭtănê, beside the ford of Eurôtas,—the presence of that nymph, who, wedded with Poseidon, son of Cronus, is said to have borne Euadnê of the violet tresses. But she, with the folds of her robe, concealed the fruit of her unwedded love; and, in the appointed month, she sent messengers and bade them give the babe to the son of Eilatus for him to tend it, even to Aepytus, who ruled over the Arcadians at Phaesânê, and had his allotted home on the Alpheüs. There was she brought up and first tasted the sweets of love in the arms of Apollo; but she did not always escape the ken of

ἐπ. β'

οὐδ' ἔλαθ' Αἴπυτον ἐν παντὶ χρόνῳ κλέπτοισα θεοῖο γόνον·
ἀλλ' ὁ μὲν Πυθῶναδ', ἐν θυμῷ πιέσαις χόλον οὐ φατὸν ὀξείᾳ μελέτᾳ,
ᾤχετ' ἰὼν μαντευσόμενος ταύτας περ' ἀτλάτου πάθας.
ἁ δὲ φοινικόκροκον ζώναν καταθηκαμένα
κάλπιδά τ' ἀργυρέαν, λόχμας ὑπὸ κυανέας
τίκτε θεόφρονα κοῦρον. τᾷ μὲν ὁ Χρυσοκόμας
πραΰμητίν τ' Ἐλείθυιαν παρέστασέν τε Μοίρας·

στρ. γ'

ἦλθεν δ' ὑπὸ σπλάγχνων ὑπ' ὠδῖνός τ' ἐρατᾶς Ἴαμος
ἐς φάος αὐτίκα. τὸν μὲν κνιζομένα
λεῖπε χαμαί· δύο δὲ γλαυκῶπες αὐτὸν
δαιμόνων βουλαῖσιν ἐθρέψαντο δράκοντες ἀμεμφεῖ
ἰῷ μελισσᾶν καδόμενοι. βασιλεὺς δ' ἐπεὶ
πετραέσσας ἐλαύνων ἵκετ' ἐκ Πυθῶνος, ἅπαντας ἐν οἴκῳ
εἴρετο παῖδα, τὸν Εὐάδνα τέκοι· Φοίβου γὰρ αὐτὸν φᾶ γεγάκειν

ἀντ. γ'

πατρός, περὶ θνατῶν δ' ἔσεσθαι μάντιν ἐπιχθονίοις
ἔξοχον, οὐδέ ποτ' ἐκλείψειν γενεάν.
ὣς ἄρα μάνυε. τοὶ δ' οὔτ' ὦν ἀκοῦσαι
οὔτ' ἰδεῖν εὔχοντο πεμπταῖον γεγενημένον. ἀλλ' ἐν
κέκρυπτο γὰρ σχοίνῳ βατιᾷ τ' ἐν ἀπειράτῳ,

42 Ἐλείθυιαν παρέστασέν (MGFCS): Ἐλευθὼ συμπ. Byzantine mss (B).

54 βατιᾷ Wilamowitz (S); βατείᾳ old mss (MGC); βατίᾳ (BF). ἀπειράτῳ (BMGFC), ἀπερά(ν)τῳ old mss; ἀπειρίτῳ Heyne, W. Schulze (S).

Aepytus, while essaying ever to conceal her being with child by the god; but anon, he went to Delphi, with keen resolve quelling in his heart his wrath unutterable, to inquire of the oracle concerning this dire disaster. Meanwhile, she laid down her crimson zone and her silver pitcher, and 'neath the blue brake was about to bear a boy inspired of heaven; and the Lord of the golden hair sent to her aid the gentle goddess of birth, and the Fates; and from her womb, and amid sweet sorrow, forthwith came Iamus to the light of day. And she, though sore distressed, was fain to leave him there upon the ground; but, by the will of the gods, two grey-eyed serpents tended the babe with the bane, the harmless bane, of the honey-bees. Now, when the king had driven back from rocky Pytho, he inquired of all in the house, touching the child born to Euadnê; for he said that the babe was begotton of Phoebus, and was destined to be, for men on earth, a prophet far beyond all mortals, and his race would never fail.

Such then was his rede; but they averred that they had neither heard nor seen the babe, though it had been born five days before: and no marvel; for it had been hidden amid the rushes and in the

ἴων ξανθαῖσι καὶ παμπορφύροις ἀκτῖσι βεβρεγμένος ἁβρὸν
σῶμα· τὸ καὶ κατεφάμιξεν καλεῖσθαί νιν χρόνῳ σύμπαντι μάτηρ

ἐπ. γʹ

τοῦτ' ὄνυμ' ἀθάνατον. τερπνᾶς δ' ἐπεὶ χρυσοστεφάνοιο λάβεν
καρπὸν Ἥβας, Ἀλφεῷ *μέσσῳ καταβὰς ἐκάλεσσε* Ποσειδᾶν' *εὐρυβίαν,*
ὃν πρόγονον, καὶ τοξοφόρον Δάλου *θεοδμάτας σκοπόν,*
αἰτέων λαοτρόφον τιμάν τιν' ἑᾷ κεφαλᾷ,
νυκτὸς ὑπαίθριος. ἀντεφθέγξατο δ' ἀρτιεπὴς
πατρία ὄσσα, μετάλλασέν τέ νιν· "Ὄρσο, *τέκος,*
δεῦρο πάγκοινον ἐς χώραν ἴμεν φάμας ὄπισθεν."

στρ. δʹ

ἵκοντο δ' ὑψηλοῖο πέτραν ἀλίβατον Κρονίου·
ἔνθα οἱ ὤπασε θησαυρὸν δίδυμον
μαντοσύνας, τόκα μὲν φωνὰν ἀκούειν
ψευδέων ἄγνωστον, εὖτ' ἂν δὲ θρασυμάχανος ἐλθὼν
Ἡρακλέης, *σεμνὸν θάλος* Ἀλκαΐδᾶν, *πατρὶ*
ἑορτάν τε κτίσῃ πλειστόμβροτον τεθμόν τε μέγιστον ἀέθλων,
Ζηνὸς *ἐπ' ἀκροτάτῳ βωμῷ τότ' αὖ χρηστήριον θέσθαι κέλευσεν.*

ἀντ. δʹ

ἐξ οὗ πολύκλειτον καθ' Ἕλλανας *γένος* Ἰαμιδᾶν.

62 *τέκος* in lemma of scholium of *B* (MGFS): *τέκνον* mss (BC). 67 *ἄγνωστον CNO* and Vatican mss (BGF and Bergk): *ἄγνωτον AM* (MCS). Cp. I iv 30.

boundless brake, with its dainty form steeped in the golden and the deep-purple light of pansies[1]; therefore it was that his mother declared that he should be called for all time by the undying name of Iamus.[2]

But, when he had attained the ripe bloom of Hêbê of the golden crown, he stepped down into the midst of the Alpheüs, and there invoked his grand-sire Poseidon that ruleth afar, and the Archer that watcheth over heaven-built Delos, praying that his head might be crowned with honour, and with the care of the people. There, in the night, he stood beneath the open sky; and in accents clear his father's voice replied to him, and sought him out:—"Arise, my son, and follow thou my voice, and hither come to a haunt that welcometh all!" And so they went to the steep rock of the lofty hill of Cronus, where the god gave him a double boon of prophecy, there and then to hear a voice that knoweth no falsehood; and, whensoever Heracles bold in might, that honoured scion of the Alcîdae, came and founded for his father's fame a festival frequented of mortals, and the highest ordinance of games of prowess, then did he command him to establish an oracle on the crest of the altar of Zeus.

From that time forward, the race of the sons of Iamus hath been famous throughout Hellas. Pros-

[1] The gold and purple of the context imply that the *viola tricolor*, or pansy, is meant. The purple iris has been suggested, but the Greeks had a separate name for that plant, namely *ἶρις*.

[2] Lit. "this undying name," meaning Iamus, which was assumed to be derived from the *ἴα*, or "pansies," among which the babe was found.

ὄλβος ἅμ' ἕσπετο· τιμῶντες δ' ἀρετὰς
ἐς φανερὰν ὁδὸν ἔρχονται. τεκμαίρει
χρῆμ' ἕκαστον· μῶμος ἐξ ἄλλων κρέμαται φθονεόντων
τοῖς, οἷς ποτε πρώτοις περὶ δωδέκατον δρόμον
ἐλαυνόντεσσιν αἰδοία ποτιστάξῃ Χάρις εὐκλέα μορφάν.
εἰ δ' ἐτύμως ὑπὸ Κυλλάνας ὅροις, Ἁγησία, μάτρωες ἄνδρες

ἐπ. δʹ

ναιετάοντες ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις
πολλὰ δὴ πολλαῖσιν Ἑρμᾶν εὐσεβέως, ὃς ἀγῶνας ἔχει μοῖράν τ' ἀέθλων
Ἀρκαδίαν τ' εὐάνορα τιμᾷ· κεῖνος, ὦ παῖ Σωστράτου,
σὺν βαρυγδούπῳ πατρὶ κραίνει σέθεν εὐτυχίαν.
δόξαν ἔχω τιν' ἐπὶ γλώσσᾳ ἀκόνας λιγυρᾶς,
ἅ μ' ἐθέλοντα προσέρπει καλλιρόοισι πνοαῖς·
ματρομάτωρ ἐμὰ Στυμφαλίς, εὐανθὴς Μετώπα,

στρ. εʹ

πλάξιππον ἃ Θήβαν ἔτικτεν, τᾶς ἐρατεινὸν ὕδωρ
πίομαι, ἀνδράσιν αἰχματαῖσι πλέκων
ποικίλον ὕμνον. ὄτρυνον νῦν ἑταίρους,
Αἰνέα, πρῶτον μὲν Ἥραν Παρθενίαν κελαδῆσαι,

74 ἐξ (BMGCS); δ' ἐξ mss; ἐκ δ' Erasmus Schmid (Donaldson, F).

76 ποτιστάξῃ, twice in lemma of scholium in *D*, Bergk (GCS): —στάζει *ABE* (BMF).

77 ὅροις *ABCE* (BMFS): ὄροις *D*, Moschopulus, Triclinius; ὅρους (CG), ὀρέων? S.

83 προσέρπει *ABCE* (BMGFS), —έρποι *D*: —έλκει paraphrase 1, Donaldson (C).

perity followed in their train, and, by prizing deeds of prowess, they pass along a road that is seen of all. This is proved by all their acts. The cavil of others that are envious hangeth over all,[1] whoever reach the goal as victors in the race, as they round the twelfth lap, while an adorable grace sheddeth over them a noble beauty.

But if, in very deed, the men of thy mother's line, Hâgêsias, who dwell beneath the bounds of Cyllênê, full oft in piety presented sacrifices of supplication to Hermes, herald of the gods, who ruleth over the games and the duly ordered contests, and honoureth the brave men of Arcadia; he it is, O son of Sôstratus, who with his father, the Lord of the loud thunder, fulfilleth thy happy fortune.

Methinks I have upon my tongue a whetstone shrill, that stealeth over me, nothing loth, with fair streams of inspiration. A nymph of Stymphâlus was my mother's mother, even the blooming Metôpê, who bore Thêbê that driveth the steed, Thêbê, whose sweet water I quaff, while I weave the varied strains of song in honour of heroic spearmen.

Now bid thy comrades, Aenĕas, first to sound the praises of Hêra, as the maiden goddess, and, next,

[1] W. G. Headlam preferred the rendering, "Cavil of the envious hangs *beyond all others* over those," comparing line 25, κεῖναι γὰρ ἐξ ἀλλᾶν κ.τ.λ. (*Journal of Philology*, xxx 297).

γνῶναί τ' ἔπειτ', ἀρχαῖον ὄνειδος ἀλαθέσιν
λόγοις εἰ φεύγομεν, Βοιωτίαν ὗν. ἐσσὶ γὰρ ἄγγελος ὀρθός,
ἠϋκόμων σκυτάλα Μοισᾶν, γλυκὺς κρατὴρ ἀγαφθέγκτων ἀοιδᾶν·

ἀντ. ε'

εἰπὸν δὲ μεμνᾶσθαι Συρακοσσᾶν τε καὶ Ὀρτυγίας·
τὰν Ἱέρων καθαρῷ σκάπτῳ διέπων,
ἄρτια μηδόμενος, φοινικόπεζαν
ἀμφέπει Δάματρα, λευκίππου τε θυγατρὸς ἑορτάν,
καὶ Ζηνὸς Αἰτναίου κράτος. ἁδύλογοι δέ νιν
λύραι μολπαί τε γιγνώσκοντι. μὴ θράσσοι χρόνος ὄλβον ἐφέρπων.
σὺν δὲ φιλοφροσύναις εὐηράτοις Ἁγησία δέξαιτο κῶμον

ἐπ. ε'

οἴκοθεν οἴκαδ' ἀπὸ Στυμφαλίων τειχέων ποτινισσόμενον,
ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας. ἀγαθαὶ δὲ πέλοντ' ἐν χειμερίᾳ

97 θράσσοι Boeckh, Schneidewin (GCS); θραύσοι mss (M); θραύσαι Hermann, Donaldson (F).
100 λείποντ' Byzantine mss (BMGFO): λιποντ' old mss and paraphrase (S).

to know whether in very truth we have escaped the old reproach that telleth of "Boeotian swine."[1] For thou art a faithful messenger, a very scroll-wand of the fair-haired Muses, a sweet wassail-bowl of loudly-sounding songs.[2]

Bid them remember Syracuse and Ortygia, which Hieron ruleth with his unsullied sceptre, and with befitting counsel, while he tendeth, not only the worship of Dêmêtêr with the ruddy feet, and the festival of her daughter with her white horses,[3] but also the might of Zeus, the lord of Aetna.[4] Hieron is a familiar theme to the sweetly sounding lyres and to the strains of minstrelsy. Heaven grant that his prosperity may not be impaired by any lapse of time: but may he with kindly acts of courtesy welcome the triumph-band of Hâgêsias, when it cometh from one home to another, even from the walls of Stymphâlus, when it hath left the mother-city of that land of flocks, Arcadia. In the stormy night it is

[1] The Scholiast quotes Pindar as saying in one of his dithyrambs, "there was a time when they called the Boeotian nation swine," Frag. 83 (51). Plutarch, *de esu carnium*, i 6, says, "the men of Attica were in the habit of terming us Boeotians dense and stupid and witless, mainly owing to our enormous appetites; they it was also who named us pigs." Cp. W. Rhys Roberts, *The Ancient Boeotians*, pp. 1–5.

[2] That is, "Around thee are enfolded the scrolls of the fair-haired Muses; in thee are blended the varied strains of loudly-sounding songs."

[3] Persephonê.

[4] The city founded by Hieron on the site of Catanê in 476. Hieron is described as an "Aetnaean" in the superscription of the first Pythian, and his minister, Chromius, in that of the first Nemean, where "Zeus of Aetna" is mentioned in line 6. Hieron was buried there in 467 (Cp. Freeman's *Sicily*, ii 243 f, 302).

νυκτὶ θοᾶς ἐκ ναὸς ἀπεσκίμφθαι δύ᾽ ἄγκυραι. θεὸς
τῶν τε κείνων τε κλυτὰν αἶσαν παρέχοι φιλέων.
δέσποτα ποντόμεδων, εὐθὺν δὲ πλόον καμάτων
ἐκτὸς ἐόντα δίδοι, χρυσαλακάτοιο πόσις
Ἀμφιτρίτας, ἐμῶν δ᾽ ὕμνων ἄεξ᾽ εὐτερπὲς ἄνθος.

102 τῶν τε κείνων Heyne (B[1]S): τῶνδε κείνων (B[2]MGFC); τῶνδ᾽ ἐκείνων most mss, τῶν δ᾽ ἐκ. *A*, τῶν τ᾽ ἐκ. one ms.

103 ποντόμεδον mss (BMGFC): —μέδων Boeckh in critical notes (S).

well that anchors twain be let down from out the swift ship.

May God in his love grant that the fortunes of these and of those alike[1] may be famous. But do thou, O Master that rulest the main, thou Lord of Amphitrîtê with the golden distaff, grant a straight course without trouble o'er the sea, and give new growth to the gladsome flower of my songs.

[1] Stymphalians and Syracusans.

OLYMPIAN VII

FOR DIAGORAS OF RHODES

INTRODUCTION

The island of Rhodes was regarded in Greek egend as deriving its name from a daughter of Aphrodîtê, who became the bride of the Sun. The Sun-god had been absent when the other gods had divided the earth among them, but he had seen an island rising from the depths of the sea, and was permitted to have this island as his special boon (54–76). The sons of Hêlios were afterwards bidden to raise an altar on a height, and there to sacrifice to Zeus and Athêna, but they had forgotten to bring fire, and thus the sacrifices which they offered were flameless; but the gods forgave them, and Zeus gave them gold, and Athêna skill in handicraft (39–53). Further, one of the sons of Heracles, who had slain the brother of Alcmêna, was sent by Apollo to Rhodes, where he became the founder of the Greek colony (27–34).

The Heracleidae occupied the three Rhodian cities of Lindus, Ialŷsus, and Cameirus. Ialŷsus in particular was settled by the Eratidae, and to this family belonged Diagoras. His father was probably the *prytanis* of Ialŷsus. Diagoras himself had been successful, not only in the local contests, but also in all the great games of Greece. At his first Pythian victory he had apparently been guilty of some inadvertent transgression; possibly he had accidentally killed his opponent (cp. 10, 17, 24–30). He had now attained the crowning distinction of the prize

for the boxing-match at Olympia in 464 B.C. He was the most famous of Greek boxers. His three sons, and the two sons of his daughters, were also distinguished at Olympia, where a statue was set up in honour of Diagoras and his sons and grandsons (Pausanias, vi 7, 1).

The ode is compared to a loving-cup (1–10), presented to the bridegroom by the father of the bride. Even as the cup is the pledge of loving wedlock, so is the poet's song an earnest of abiding fame, but Charis, the gracious goddess of the epinician ode, looks with favour, now on one, now on another (10–12). The poet has come to Rhodes, to celebrate the victor and his father (13–19).

The myth of Tlêpolemus, the Dorian founder of Ialŷsus (20–53), and the myth of the gift of the island of Rhodes to the Sun-god, one of whose sons was the father of the three heroes, who gave their names to Lindus, Ialŷsus, and Cameirus (54–76).

Tlêpolemus is commemorated by athletic games in Rhodes, in which Diagoras has been victorious, as elsewhere (77–87). Zeus is besought to grant his blessing to the ode and to the victor (87–93). When that victor's clan is prosperous, the State rejoices, but Fortune is apt to be fickle (93–95).

According to one of the Scholiasts, Gorgon (the historian of Rhodes) states that a copy of this ode, in letters of gold, was preserved in the temple of Athêna at Lindus. It has been suggested that, possibly, the ode was transcribed in gold ink on a scroll of parchment (Ch. Graux in *Revue de Philologie*, April, 1881, and *Notices Bibliographiques*, 1884, pp. 302–7).

VII.—ΔΙΑΓΟΡᾼ ΡΟΔΙῼ

ΠΥΚΤῌ

στρ. α'

Φιάλαν ὡς εἴ τις ἀφνειᾶς ἀπὸ χειρὸς ἑλὼν
ἔνδον ἀμπέλου καχλάζοισαν δρόσῳ
δωρήσεται
νεανίᾳ γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγ-
χρυσον κορυφὰν κτεάνων,
συμποσίου τε χάριν κᾶδός τε τιμάσαις ἑόν, ἐν δὲ
φίλων
παρεόντων θῆκέ νιν ζαλωτὸν ὁμόφρονος εὐνᾶς·

ἀντ. α'

καὶ ἐγὼ νέκταρ χυτόν, Μοισᾶν δόσιν, ἀεθλοφόροις
ἀνδράσιν πέμπων, γλυκὺν καρπὸν φρενός,
ἱλάσκομαι,
Οὐλυμπίᾳ Πυθοῖ τε νικώντεσσιν· ὁ δ' ὄλβιος, ὃν
φᾶμαι κατέχοντ' ἀγαθαί.
ἄλλοτε δ' ἄλλον ἐποπτεύει Χάρις ζωθάλμιος ἁδυ-
μελεῖ
θαμὰ μὲν φόρμιγγι παμφώνοισί τ' ἐν ἔντεσιν
αὐλῶν.

ἐπ. α'

καί νυν ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν
τὰν ποντίαν
ὑμνέων παῖδ' Ἀφροδίτας Ἀελίοιό τε νύμφαν,
Ῥόδον,

1 ἀφνειᾶς most mss (BGFO): ἀφνεᾶς *A* and Athenaeus 504a (MS).

VII.—FOR DIAGORAS OF RHODES

WINNER IN THE BOXING-MATCH, 464 B.C.

Even as when one taketh up in his wealthy hand a golden bowl, the prime of his possessions, a bowl that foameth with the dew of the vine, and giveth it to the youth, whom, when betrothed unto his daughter, with a friendly draught he welcometh from one home to another, for the sake of them that sit at drink with him, and in honour of his new alliance; and thereby, in the presence of his friends, maketh him envied for this union of true love. Even so, while I am sending to the men who win the prize my liquid nectar, the Muses' gift, the sweet fruit of my fancy, I pay homage to them, as victors at Olympia and at Pytho. Blessed is he who is ever encompassed by good report; but the Grace that giveth life its bloom looketh with favour, now on one, now on another, not only often with the sweetly-sounding lyre, but also amid the varied notes of the flute.[1]

And now, to the music of both, have I come with Diagoras to land, while singing of the daughter of the sea, the child of Aphrodîtê, the bride of the Sun, even Rhodes; that so I may honour, for his fairness

[1] The Greek "flute" (which had a mouth-piece like our clarionet) consisted of two connected tubes. It is probably with reference to these two tubes that, here and in eight other passages, Pindar prefers the plural, αὐλῶν, to the singular, which he uses only twice.

εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ᾽ Ἀλφεῷ στεφανωσάμενον
αἰνέσω πυγμᾶς ἄποινα
καὶ παρὰ Κασταλίᾳ, πατέρα τε Δαμάγητον ἁδόντα Δίκᾳ,
Ἀσίας εὐρυχόρου τρίπολιν νᾶσον πέλας
ἐμβόλῳ ναίοντας Ἀργείᾳ σὺν αἰχμᾷ.

στρ. β´

ἐθελήσω τοῖσιν ἐξ ἀρχᾶς ἀπὸ Τλαπολέμου
ξυνὸν ἀγγέλλων διορθῶσαι λόγον,
Ἡρακλέος
εὐρυσθενεῖ γέννᾳ. τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς εὔχονται· τὸ δ᾽ Ἀμυντορίδαι
ματρόθεν Ἀστυδαμείας. ἀμφὶ δ᾽ ἀνθρώπων φρασὶν ἀμπλακίαι
ἀναρίθμητοι κρέμανται· τοῦτο δ᾽ ἀμάχανον εὑρεῖν,

ἀντ. β´

ὅ τι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν.
καὶ γὰρ Ἀλκμήνας κασίγνητον νόθον
σκάπτῳ θένων
σκληρᾶς ἐλαίας ἔκταν᾽ ἐν Τίρυνθι Λικύμνιον ἐλθόντ᾽ ἐκ θαλάμων Μιδέας
τᾶσδέ ποτε χθονὸς οἰκιστὴρ χολωθείς. αἱ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν. μαντεύσατο δ᾽ ἐς θεὸν ἐλθών.

ἐπ. β´

τῷ μὲν ὁ Χρυσοκόμας εὐώδεος ἐξ ἀδύτου ναῶν πλόον
εἶπε Λερναίας ἀπ᾽ ἀκτᾶς εὐθὺν ἐς ἀμφιθάλασσον νομόν,

in fight and his skill in boxing, that giant form which won the crown beside the Alpheüs and the stream of Castalia, and also his father Dâmâgêtus, in that he was well-pleasing unto Justice, while both of them are dwelling amid Argive spearmen in the isle of cities three, near the foreland of broad Asia.

Full fain shall I be to proclaim my message, and duly to tell my tale that toucheth all the common stock descended of old from Tlêpolemus, even the widely powerful race of Heracles. For, on the father's side, they boast descent from Zeus, while, on the mother's, they are sprung from Amyntor, through Astydameia, his daughter.[1] But countless are the snares that hang around the minds of men, and there is no means of finding what is best for a man to light on, not only now, but also in the end. For, on a day in Tiryns, Tlêpolemus, the founder of this land, struck with his staff of hard-grained olive-wood Licymnius, the bastard brother of Alcmênê, on his coming forth from the chamber of (his mother) Midea. Tumult of mind hath ere now caused even the wise man to go astray. Therefore Tlêpolemus went to the god of Delphi and asked of the oracle.

Then the Lord of the golden hair spake from the fragrant shrine of his temple, and bade him sail with his ships, straight from the shore of Lerna to the sea-washed pasture-land, where, in olden time, the great

[1] The genealogy is as follows :—

Êlectryon

Licymnius (by Midea) · · Alcmênê + Zeus

Heracles · · Amyntor

Tlêpolemus + Astydameia.

ἔνθα ποτὲ βρέχε θεῶν βασιλεὺς ὁ μέγας χρυσέαις νιφάδεσσι πόλιν,
ἀνίχ' Ἁφαίστου τέχναισιν
χαλκελάτῳ πελέκει πατέρος Ἀθαναία κορυφὰν κατ' ἄκραν
ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ·
Οὐρανὸς δ' ἔφριξέ νιν καὶ Γαῖα μάτηρ.

στρ. γ'

τότε καὶ φαυσίμβροτος δαίμων Ὑπεριονίδας
μέλλον ἔντειλεν φυλάξασθαι χρέος
παισὶν φίλοις,
ὡς ἂν θεᾷ πρῶτοι κτίσαιεν βωμὸν ἐναργέα, καὶ σεμνὰν θυσίαν θέμενοι
πατρί τε θυμὸν ἰάναιεν κόρᾳ τ' ἐγχειβρόμῳ. ἐν δ' ἀρετὰν
ἔβαλεν καὶ χάρματ' ἀνθρώποισι Προμαθέος Αἰδώς·

ἀντ. γ'

ἐπὶ μὰν βαίνει τι καὶ λάθας ἀτέκμαρτα νέφος,
καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν
ἔξω φρενῶν.
καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὔ· τεῦξαν δ' ἀπύροις ἱεροῖς
ἄλσος ἐν ἀκροπόλει· κείνοις ὁ μὲν ξανθὰν ἀγαγὼν νεφέλαν
πολὺν ὗσε χρυσόν· αὐτὰ δέ σφισιν ὤπασε τέχναν

ἐπ. γ'

πᾶσαν ἐπιχθονίων Γλαυκῶπις ἀριστοπόνοις χερσὶ κρατεῖν.
ἔργα δὲ ζωοῖσιν ἑρπόντεσσί θ' ὁμοῖα κέλευθοι φέρον·

39 φαυσ. mss : φαεσ. S. 45 τε *A* (B² Don.)

King of the gods shed on a city a snow-shower of gold, what time, by the cunning craft of Hephaestus, at the stroke of the brazen hatchet, Athênê leapt forth upon the crest of her father's head, and cried aloud with a mighty shout, while Heaven and Mother Earth trembled before her.

Then it was that the god that bringeth light unto men, even Hyperîon, enjoined his dear children to give heed to the rite that was soon to be due, how that they should be the first to build for the goddess an altar in sight of all men, and, by founding a holy sacrifice, gladden the heart of the Father,[1] and of the Daughter with the sounding spear.[2] Now it is Reverence, daughter of Forethought, that implanteth in men high merit and its attendant joys. Howbeit, a strange cloud of forgetfulness draweth near them in baffling wise, and causeth the path of duty to vanish from the mind. For, when they climbed to the height, the seed of blazing fire had been forgotten; and thus it was with fireless sacrifices that, on the citadel, they laid out the sacred precinct. He[1] caused a yellow cloud to draw nigh to them and rained on them abundant gold, while the grey-eyed goddess herself[2] bestowed upon them every art, so that they surpassed all mortal men by their deftness of hand, and along the roads rose works of art like unto beings that lived

[1] Zeus. [2] Athênê.

ἦν δὲ κλέος βαθύ. δαέντι δὲ καὶ σοφία μείζων ἄδολος τελέθει.
φαντὶ δ' ἀνθρώπων παλαιαὶ
ῥήσιες, οὔπω, ὅτε χθόνα δατέοντο Ζεύς τε καὶ ἀθάνατοι,
φανερὰν ἐν πελάγει Ῥόδον ἔμμεν ποντίῳ,
ἁλμυροῖς δ' ἐν βένθεσιν νᾶσον κεκρύφθαι.

στρ. δ'

ἀπεόντος δ' οὔτις ἔνδειξεν λάχος Ἀελίου·
καί ῥά μιν χώρας ἀκλάρωτον λίπον,
ἁγνὸν θεόν.
μνασθέντι δὲ Ζεὺς ἄμπαλον μέλλεν θέμεν. ἀλλά νιν οὐκ εἴασεν· ἐπεὶ πολιᾶς
εἶπέ τιν' αὐτὸς ὁρᾶν ἔνδον θαλάσσας αὐξομέναν πεδόθεν
πολύβοσκον γαῖαν ἀνθρώποισι καὶ εὔφρονα μήλοις.

ἀντ. δ'

ἐκέλευσεν δ' αὐτίκα χρυσάμπυκα μὲν Λάχεσιν
χεῖρας ἀντεῖναι, θεῶν δ' ὅρκον μέγαν
μὴ παρφάμεν,
ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαεννὸν ἐς αἰθέρα νιν πεμφθεῖσαν ἑᾷ κεφαλᾷ
ἐξοπίσω γέρας ἔσσεσθαι. τελεύταθεν δὲ λόγων κορυφαὶ
ἐν ἀλαθείᾳ πετοῖσαι. βλάστε μὲν ἐξ ἁλὸς ὑγρᾶς

ἐπ. δ'

νᾶσος, ἔχει τέ νιν ὀξειᾶν ὁ γενέθλιος ἀκτίνων πατήρ,

61 ἄμπαλον all good mss (MGFS): ἂμ πάλον Boeckh (C).
68 τελεύταθεν B (γράφεται) and scholium (MGFOS): τελεύτασαν mss (B).

and moved; and great was their fame. Yet, to the wise man, even surpassing art is no magic power.[1]

But the tale is told in ancient story that, when Zeus and the immortals were dividing the earth among them, the isle of Rhodes was not yet to be seen in the open main, but was hidden in the briny depths of the sea; and that, as the Sun-god was absent, no one put forth a lot on his behalf, and so they left him without any allotment of land, though the god himself was pure from blame. But when that god made mention of it, Zeus was about to order a new casting of the lot, but the Sun-god would not suffer it. For, as he said, he could see a plot of land rising from the bottom of the foaming main, a plot that was destined to prove rich in substance for men, and kindly for pasture; and he urged that Lachesis of the golden snood should forthwith lift up her hands and take, not in vain, the great oath of the gods, but consent with the Son of Cronus, that that island, when it had risen forth into the light of day, should for ever after be a boon granted to himself alone. And all these several words were fulfilled and fell out truly. From the waters of the sea arose an island, which is held by the Father of the piercing

[1] Probably an allusion to the mythical Telchînes, the wizards of Rhodes, who worked in brass and iron, and made images of the gods.

πῦρ πνεόντων ἀρχὸς ἵππων· ἔνθα Ῥόδῳ ποτὲ μιχθεὶς τέκεν
ἑπτὰ σοφώτατα νοήματ᾽ ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους
παῖδας, ὧν εἷς μὲν Κάμειρον
πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τ᾽· ἀπάτερθε δ᾽ ἔχον,
διὰ γαῖαν τρίχα δασσάμενοι πατρωίαν,
ἀστέων μοῖραν, κέκληνται δέ σφιν ἕδραι.

στρ. ε'

τόθι λύτρον συμφορᾶς οἰκτρᾶς γλυκὺ Τλαπολέμῳ
ἵσταται Τιρυνθίων ἀρχαγέτᾳ,
ὥσπερ θεῷ,
μήλων τε κνισσάεσσα πομπὰ καὶ κρίσις ἀμφ᾽ ἀέθλοις. τῶν ἄνθεσι Διαγόρας
ἐστεφανώσατο δίς, κλεινᾷ τ᾽ ἐν Ἰσθμῷ τετράκις εὐτυχέων,
Νεμέᾳ τ᾽ ἄλλαν ἐπ᾽ ἄλλᾳ, καὶ κρανααῖς ἐν Ἀθάναις.

ἀντ. ε'

ὅ τ᾽ ἐν Ἄργει χαλκὸς ἔγνω νιν, τά τ᾽ ἐν Ἀρκαδίᾳ
ἔργα καὶ Θήβαις, ἀγῶνές τ᾽ ἔννομοι
Βοιωτίων,
Πέλλανά τ᾽ Αἴγινά τε νικῶνθ᾽ ἑξάκις. ἐν Μεγάροισίν τ᾽ οὐχ ἕτερον λιθίνα
ψᾶφος ἔχει λόγον. ἀλλ᾽, ὦ Ζεῦ πάτερ, νώτοισιν Ἀταβυρίου
μεδέων, τίμα μὲν ὕμνου τεθμὸν Ὀλυμπιονίκαν,

76 μοῖραν mss (BMGFC): μοίρας Meineke (S).
85 Βοιωτίων *A* (MGFCS): Βοιωτῶν *BDE*; Βοιώτιοι interpolated mss (B).
86 Αἴγινα Πελλάνα τε Triclinius (C). Αἴγινά most mss: Αἰγίνᾳ *B* (Boeckh).

beams of light, the ruler of the steeds whose breath is fire. There it was that the Sun-god was wedded of old with the nymph of the isle, and begat seven sons, who inherited from him minds wiser than any among the heroes of olden days; and, of these, one begat Cameirus, and Ialŷsus, the eldest born, and Lindus; and, with the land of their sire divided into three shares, they had their several cities apart from one another, and their dwelling-places were called after their own names.

There it is that, in sweet requital for that sad mischance, there is still established for Tlêpolemus, the chief of the Tirynthians, even as for a god, a reeking sacrifice of flocks that pass in procession, and a contest of the games.

With flowers from that contest, twice hath Diagoras crowned himself, and at the famous Isthmus four times, in his good fortune; and, again and again, at Nemea and at rocky Athens; while he is not unknown to the shield of bronze in Argos, and the works of art given as prizes in Arcadia and at Thebes, and to the duly ordered contests amid the Boeotians, and to Pellana, and to Aegina, where he was six times victor, while in Megara the reckoning on the tablet of stone telleth no other tale.

But do thou, O father Zeus, that rulest over the height of Atabyrium,[1] grant honour to the hymn ordained in praise of an Olympian victor, and to the

[1] A mountain 4,070 feet high, above Cameirus, on the western side of Rhodes. The name is also found in Sicily, and is of Phoenician origin, being the same as Tabor, which mountain is called Atabyrion by Greek writers (Tozer's *Islands of the Aegean*, 221).

ἐπ. ε´

ἄνδρα τε πὺξ ἀρετὰν εὑρόντα, δίδοι τέ οἱ αἰδοίαν χάριν
καὶ ποτ᾽ ἀστῶν καὶ ποτὶ ξείνων. ἐπεὶ ὕβριος ἐχθρὰν ὁδὸν
εὐθυπορεῖ, σάφα δαεὶς ἅ τέ οἱ πατέρων ὀρθαὶ φρένες ἐξ ἀγαθῶν
ἔχρεον. μὴ κρύπτε κοινὸν
σπέρμ᾽ ἀπὸ Καλλιάνακτος· Ἐρατιδᾶν τοι σὺν χαρίτεσσιν ἔχει
θαλίας καὶ πόλις· ἐν δὲ μιᾷ μοίρᾳ χρόνου
ἄλλοτ᾽ ἀλλοῖαι διαιθύσσοισιν αὖραι.

92 ἔχρεον *A*, Ahrens (MGFS) ; ἔχραον most mss (BC).

hero who hath found fame for his prowess as a boxer; and do thou give him grace and reverence in the eyes of citizens and of strangers too. For he goeth in a straight course along a path that hateth insolence; he hath learnt full well all the lessons prompted by the prudence which he inheriteth from goodly ancestors. Suffer not the common glory of the seed of Callianax to be buried in obscurity. Whenever the Eratidae are victorious, the city also holdeth festivities; but, in one single space of apportioned time, the breezes swiftly change from day to day.

OLYMPIAN VIII

FOR ALCIMEDON OF AEGINA

INTRODUCTION

Aegina, originally known as Oenônê, was said to have derived its new name from a daughter of the river-god Asôpus, who was carried off to the island by Zeus and there bare him a son named Aeacus. The island was colonised first by Achaeans, and afterwards by Dorians from Epidaurus.

The victor, Alcimedon, was a Blepsiad of the stock of Aeacus (75). His grandfather was still living (70), but he had lost his father and his uncle (81 f). His brother had been a victor at Nemea (15), and his trainer was the famous Melêsias of Athens (53–66).

The ode was probably composed at short notice, and was sung at Olympia, immediately after the victory, during the procession to the great altar of Zeus in the Altis.

Olympia is invoked as the "queen of truth," by reason of the happy issue of the answer given to the competitor by the diviners at the altar of Zeus (1–11). Such happy issues do not come to all alike, (12–14); the victor's brother has been victorious at Nemea, and the victor himself at Olympia (15–18), thus bringing glory to Aegina, an island famed for

its devotion to law and order and commerce, under Dorian rule, down from the days of Aeacus (19–30).

Myth of the building of the walls of Troy by Apollo, Poseidon, and Aeacus (31–52).

Praise of the trainer, Melêsias of Athens (53–66). The victor's triumph will rejoice the heart of his grandfather (67–73); six victories have already been won by the family (74–76). The message sending news of this victory will reach his father and his uncle in the other world (77–84). May Zeus grant to the family and to the island health and harmony and an untroubled life (84–88).

The victory belongs to 460 B.C. In the following year Aegina, the island of the boy-wrestler, Alcimedon, was defeated at sea; and, in 456, disarmed, dismantled, and rendered tributary by Athens, the city of the boy's trainer, Melêsias.

VIII.—ΑΛΚΙΜΕΔΟΝΤΙ ΑΙΓΙΝΗΤῌ

ΠΑΙΔΙ ΠΑΛΑΙΣΤῌ

στρ. α'

Μᾶτερ ὦ χρυσοστεφάνων ἀέθλων, Οὐλυμπία,
δέσποιν' ἀλαθείας· ἵνα μάντιες ἄνδρες
ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργικεραύνου,
εἴ τιν' ἔχει λόγον ἀνθρώπων πέρι
μαιομένων μεγάλαν
ἀρετὰν θυμῷ λαβεῖν,
τῶν δὲ μόχθων ἀμπνοάν·

ἀντ. α'

ἄνεται δὲ πρὸς χάριν εὐσεβίας ἀνδρῶν λιταῖς.
ἀλλ' ὦ Πίσας εὔδενδρον ἐπ' Ἀλφεῷ ἄλσος,
τόνδε κῶμον καὶ στεφαναφορίαν δέξαι. μέγα τοι κλέος αἰεί,
ᾧτινι σὸν γέρας ἕσπητ' ἀγλαόν·
ἄλλα δ' ἐπ' ἄλλον ἔβαν
ἀγαθῶν, πολλαὶ δ' ὁδοὶ
σὺν θεοῖς εὐπραγίας.

ἐπ. α'

Τιμόσθενες, ὔμμε δ' ἐκλάρωσεν πότμος
Ζηνὶ γενεθλίῳ· ὃς σὲ μὲν Νεμέᾳ πρόφατον,
Ἀλκιμέδοντα δὲ πὰρ Κρόνου λόφῳ

11 ἕσπητ' *GN* (BGFC) Bergk[3,4]: ἕσπετ' *ABCE* (MS) Bergk[1,2].
16 ὃς σὲ μὲν Boeckh in notes p. 180 (GFS): ὃς σὲ μὲν ἐν *A*²*CDEG*²; σὲ μὲν ἐν *AB*; ὃ σὲ μὲν ἐν *E*¹ (M); ὃς σ' ἐν μὲν (BC).
πρόφᾰτον Triclinius (edd.): πρόφαντον *ABCD*.

VIII.—FOR ALCIMEDON OF AEGINA

WINNER IN THE BOYS' WRESTLING MATCH, 460 B.C.

O MOTHER of contests crowned with wreaths of gold, Olympia, queen of truth! where, by the test of sacrifices, diviners inquire the will of Zeus of the flashing thunderbolt, asking if he hath any message to give concerning men, who in their very heart are seeking to win great praise for prowess and a breathing-space from toils. For the prayers of men find in their fulfilment a recompense for reverent adoration.

O precinct of Pisa, with thy fair trees beside the Alpheüs! give welcome to this chorus of triumph, and this crowning of the victor Great in sooth is his glory for ever, whoe'er is attended by thy bright reward. Some blessings are wont to come to one man, some to another; and, with the favour of the gods, there are many paths of prosperity.

But fate hath allotted thee and thine, Timosthenês, to Zeus, as the god of thy race, Zeus who made thee the observed of all at Nemea, and made thy brother, Alcimedon, an Olympian victor beside the

θῆκεν Ὀλυμπιονίκαν.
ἦν δ' ἐσορᾶν καλός, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων
ἐξένεπε κρατέων πάλᾳ δολιχήρετμον Αἴγιναν πάτραν·
ἔνθα σώτειρα Διὸς ξενίου
πάρεδρος ἀσκεῖται Θέμις

στρ. β'

ἔξοχ' ἀνθρώπων. ὅ τι γὰρ πολὺ καὶ πολλᾶ ῥέπῃ,
ὀρθᾷ διακρίνειν φρενὶ μὴ παρὰ καιρόν,
δυσπαλές· τεθμὸς δέ τις ἀθανάτων καὶ τάνδ' ἁλιερκέα χώραν
παντοδαποῖσιν ὑπέστασε ξένοις
κίονα δαιμονίαν—
ὁ δ' ἐπαντέλλων χρόνος
τοῦτο πράσσων μὴ κάμοι—

ἀντ. β'

Δωριεῖ λαῷ ταμιευομέναν ἐξ Αἰακοῦ·
τὸν παῖς ὁ Λατοῦς εὐρυμέδων τε Ποσειδᾶν,
Ἰλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο συνεργὸν
τείχεος, ἦν ὅτι νιν πεπρωμένον
ὀρνυμένων πολέμων
πτολιπόρθοις ἐν μάχαις
λάβρον ἀμπνεῦσαι καπνόν.

ἐπ. β'

γλαυκοὶ δὲ δράκοντες, ἐπεὶ κτίσθη νέον,
πύργον ἐσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον,
αὖθι δ' ἀτυζομένω ψυχὰς βάλον·

23 ῥέπῃ Bergk (GCS): ῥέποι all good mss (M); ῥέπει inferior mss (BF).

39 ἀτυζομένω *D*[1] *E supra, F supra* (BMGFC); ἀτιζομένω *CNV* (Ambrosian mss): ἀτυζόμενοι *ABMO* (S).

hill of Cronus. Comely was he to look upon, and verily he did not belie his beauty of form, when, by his victory in the wrestling-match, he caused Aegina with her long oars to be proclaimed as his fatherland, that land where the saving goddess, Themis, whose throne is beside the seat of Zeus, the god of hospitality, is honoured more than among all other men. For,[1] when there is a heavy weight in the balance, and it swayeth many ways, it is hard to wrestle with, so as to reach a decision with righteous mind in fitting wise. But it may be deemed an ordinance of the immortals that set up this sea-girt land to be as a pillar divine for visitants from every clime; and may the time to come never weary of fulfilling this. 'Tis a land which obeyeth the rule of the Dorian folk from the time of Aeacus, whom the son of Lêto[2] and widely-ruling Poseidôn, when about to build a diadem of towers for Ilium, summoned to help them in building the wall. For[3] it was fated that, amid the onsets of wars, when cities are ruined by battles, those towers should breathe forth vast volumes of smoke. Scarce was the wall builded when grey-eyed serpents three essayed to leap into the tower, and two of them fell down, and anon in amazement gave up their lives, while the third leapt

[1] "For" introduces the reason why "Themis is honoured." It is because Aegina is a great commercial centre, where important issues are often at stake, that she is bound to reverence the rule of righteous dealing.

[2] Apollo.

[3] The help of Aeacus was asked by Apollo and Poseidon, because, "if a mortal did not join in the work, the city could never have been taken." Schol. quoted by Gildersleeve.

εἷς δ' ἀνόρουσε βοάσαις.
ἔννεπε δ' ἀντίον ὁρμαίνων τέρας εὐθὺς Ἀπόλλων·
"Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἁλίσκεται·
ὣς ἐμοὶ φάσμα λέγει Κρονίδα
πεμφθὲν βαρυγδούπου Διός· 59

στρ. γ΄

οὐκ ἄτερ παίδων σέθεν, ἀλλ' ἅμα πρώτοις ἄρξεται
καὶ τετράτοις." ὣς ἄρα θεὸς σάφα εἴπαις
Ξάνθον ἤπειγεν καὶ Ἀμαζόνας εὐίππους καὶ ἐς Ἴστρον ἐλαύνων.
Ὀρσοτρίαινα δ' ἐπ' Ἰσθμῷ ποντίᾳ
ἅρμα θοὸν τανύεν,
ἀποπέμπων Αἰακὸν
δεῦρ' ἀν' ἵπποις χρυσέαις,

ἀντ. γ΄

καὶ Κορίνθου δειράδ' ἐποψόμενος δαιτικλυτάν.
τερπνὸν δ' ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν. 70
εἰ δ' ἐγὼ Μελησίᾳ ἐξ ἀγενείων κῦδος ἀνέδραμον ὕμνῳ,
μὴ βαλέτω με λίθῳ τραχεῖ φθόνος·
καὶ Νεμέᾳ γὰρ ὁμῶς
ἐρέω ταύταν χάριν,
τὰν δ' ἔπειτ' ἀνδρῶν μάχαν

40 *ἀνόρουσε* *B* alone, with scholium on *B* (MS): *ἐσόρουσε* vulgo (BGFC); *ὄρουσε* *A*, *ἐπόρουσε* *O*.

46 *τετράτοις* mss (edd.): *τερτάτοις* (Aeolic for *τριτάτοις*) Ahrens, Bergk (S).

52 *δαιτικλυτάν* Bergk (GFCS), cp. *ναυσικλυτός*; *δαιτακλυτάι* (M): *δαῖτα κλυτάν* mss (B).

54 *Μελησίᾳ* *AB* and scholium, Hermann (BMFC): *Μελησία* (GS).

58 *μάχαν* mss: *μάχας* S, *μαχᾶν* Wiskemann.

up with a cry; and Apollo, pondering on the adverse omen, said straightway: "Pergamos is taken, O hero, in the part where thy hands have wrought; so saith a vision sent to me, a vision of Zeus, the loudly thundering son of Cronus; not without thy sons; but the capture will begin with the first generation, and (will end) with the fourth."[1] Thus spake the god full clearly, and hastened on his way to Xanthus, and to the Amazons with their noble steeds, and to the Ister.

And the wielder of the trident drove his swift chariot toward the sea-washed Isthmus, to bring Aeacus hither to his home in his golden car, and to view the feast-famed ridge of Corinth.[2]

But nothing shall be equally pleasant among all men; and, if I myself have, for Melêsias, rushed up in song to the height of glory won by the training of beardless youths, let not envy cast a rough stone at me; for I could tell of his winning such another victory himself (among boys) at Nemea, and of his later contests among men, even in the pancratium.[3]

[1] (1) Telamon, son of Aeacus, aided Heracles in the first capture of Troy. (2) Neoptolemus and Epeius, his great-grandsons, joined the Atreidae in its second capture, being (strictly speaking) in the *third* generation from Aeacus. Cp. *I.* v 35 f.

[2] Famous for the Isthmian festival in its vicinity.

[3] A combination of boxing and wrestling.

ἐπ. γʹ

ἐκ παγκρατίου. τὸ διδάξασθαι δέ τοι
εἰδότι ῥᾴτερον· ἄγνωμον δὲ τὸ μὴ προμαθεῖν·
κουφότεραι γὰρ ἀπειράτων φρένες.
κεῖνα δὲ κεῖνος ἂν εἴποι
ἔργα περαίτερον ἄλλων, τίς τρόπος ἄνδρα προβάσει
ἐξ ἱερῶν ἀέθλων μέλλοντα ποθεινοτάταν δόξαν φέρειν.
νῦν μὲν αὐτῷ γέρας Ἀλκιμέδων
νίκαν τριακοστὰν ἑλών·

στρ. δʹ

ὃς τύχᾳ μὲν δαίμονος, ἀνορέας δ' οὐκ ἀμπλακὼν
ἐν τέτρασιν παίδων ἀπεθήκατο γυίοις
νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον,
πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος
γήραος ἀντίπαλον.
Ἀΐδα τοι λάθεται
ἄρμενα πράξαις ἀνήρ.

ἀντ. δʹ

ἀλλ' ἐμὲ χρὴ μναμοσύναν ἀνεγείροντα φράσαι
χειρῶν ἄωτον Βλεψιάδαις ἐπίνικον,
ἕκτος οἷς ἤδη στέφανος περίκειται φυλλοφόρων ἀπ' ἀγώνων.
ἔστι δὲ καί τι θανόντεσσιν μέρος
κὰν νόμον ἐρδομένων·
κατακρύπτει δ' οὐ κόνις
συγγόνων κεδνὰν χάριν.

ἐπ. δʹ

Ἑρμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων

78 ἐρδομένων Erasmus Schmid (GCS) : ἐρδόμενον mss (EMV).

To teach, as ye know, is easier for him that himself hath knowledge, while it is foolish not to learn betimes. Flighty are the words of them that have made no trial; but he,[1] beyond all others, could speak of those brave deeds, telling what manner of training will aid a man that is eager to win from contests in the sacred games the fame that is most yearned for. For himself it is a boon indeed that a thirtieth victory hath been won for him by Alcimedon, who, by heaven-sent good-fortune, but with no slackness in his own prowess, thrust off from himself on the bodies of four boys a most hateful return amid jibes of contempt, while they slink to their homes unseen; and hath inspired his father's sire with strength that wrestles with old age. Ye know that the grave is forgotten by him who hath won befitting fame. But meet it is for me to awaken Memory, and to tell of the fruit of the victorious hands of the race of Blepsias, who have now been wreathed with the sixth garland won from crownèd contests. Even the dead have share in rites duly paid in their honour, and the noble grace of their kinsmen on earth is not buried in the dust. But the victor's father, Iphiôn, having listened to the Teller of glad tidings, the daughter of Hermes, will haply

[1] The trainer, Melêsias.

Ἀγγελίας, ἐνέποι κεν Καλλιμάχῳ λιπαρὸν
κόσμον Ὀλυμπίᾳ, ὅν σφι Ζεὺς γένει
ὤπασεν. ἐσλὰ δ' ἐπ' ἐσλοῖς
ἔργ' ἐθέλοι δόμεν, ὀξείας δὲ νόσους ἀπαλάλκοι.
εὔχομαι ἀμφὶ καλῶν μοίρᾳ Νέμεσιν διχόβουλον
μὴ θέμεν·
ἀλλ' ἀπήμαντον ἄγων βίοτον
αὐτούς τ' ἀέξοι καὶ πόλιν.

tell his own brother Callimachus of the bright glory at Olympia, which Zeus hath given to their race.

May it be his pleasure to grant blessings heaped upon blessings, and to keep afar all painful maladies. I pray that, for the share of glory allotted them, he may not cause Nemesis to be divided in counsel; but may he grant a painless life, and thus give increase to themselves and to their city.

OLYMPIAN IX

FOR EPHARMOSTUS OF OPUS

INTRODUCTION

Epharmostus the Opuntian, victor in the wrestling-ring in 468 B.C., was subsequently successful in the Pythian games, in a year stated by the Scholiast, in most of the MSS, to be the 30th Pythiad, which, as the Pythian era is ascertained to have begun in 582 B.C., corresponds to 466 B.C. The date of his present Olympic victory is 468. This is determined by the Oxyrhynchus papyrus, ii (1899), p. 89, which names as victor in that year [Εφα]ρμοστος οπου[ντιος π]αλην.

The victor belongs to Opûs, a town of the Eastern Locrians, in the district North of Boeotia. He is a friend or kinsman of a *proxenus* of Thebes (84). Deucalion and Pyrrha were supposed to have dwelt in the neighbourhood of Opûs, and the town was said to have been founded by Opus, son of Locrus and Protogeneia. It was the native city of Patroclus, and was one of the Locrian towns subject to Ajax, son of Oileus (*Il.* ii 531).

The brief chant of Archilochus sufficed for the immediate welcome of the victor at Olympia; but now the Muses themselves must shoot their arrows at the hill of Cronus, with one more arrow aimed at Pytho (1–12). Not in vain is the praise of Opûs

and her son, whose home is renowned for Law and Justice, and for Pythian and Olympian victories (13–21). The poet will spread its fame far and wide, for the Graces of song are bound to give delight; but song, no less than strength, depends on Heaven (21–29). Without the help of Heaven how could Heracles have withstood the gods at Pylos? (29–35). But it is folly to speak of the gods as matched in war, and madness to boast of a poet's song (35–39). Strife must not be named in the same breath as the immortals (40 f).

Rather let me tell anew the tale of Opûs, the city of Protogeneia, where Pyrrha and Deucalion made men from stones (41–47). Praise wine that is old, but lays that are new (48 f).

Then follows the story of the flood, and the myth of the eponymous hero of Opûs, his friendship with Menoetius, whose son, Patroclus, was the friend of Achilles (41–79).

The poet prays that the Muses may inspire him to sing the three victories already won by Epharmostus and his friend at the Isthmus and at Nemea, and by Epharmostus alone at Nemea and elsewhere (80–99). That which comes by Nature and is the gift of God is the best; men's pursuits are very various, and all men have not the same training. The heights of skill are steep; but in offering this triumphal song, the poet loudly declares that, by the gift of God, this victor in the wrestling is dexterous and nimble, and has the glance of valour in his eyes, and has, on this festal day, cast a new crown upon the altar of Ajax, the son of Oïleus (100–112).

IX.—ΕΦΑΡΜΟΣΤῼ ΟΠΟΥΝΤΙῼ

ΠΑΛΑΙΣΤῌ

στρ. α'

Τὸ μὲν Ἀρχιλόχου μέλος
φωνᾶεν Ὀλυμπίᾳ, καλλίνικος ὁ τριπλόος κεχλαδώς,
ἄρκεσε Κρόνιον παρ' ὄχθον ἁγεμονεῦσαι
κωμάζοντι φίλοις Ἐφαρμόστῳ σὺν ἑταίροις·
ἀλλὰ νῦν ἑκαταβόλων Μοισᾶν ἀπὸ τόξων
Δία τε φοινικοστερόπαν σεμνόν τ' ἐπίνειμαι
ἀκρωτήριον Ἄλιδος
τοιοῖσδε βέλεσσιν,
τὸ δή ποτε Λυδὸς ἥρως Πέλοψ
ἐξάρατο κάλλιστον ἕδνον Ἱπποδαμείας·

ἀντ. α'

πτερόεντα δ' ἵει γλυκὺν
Πυθῶναδ' ὀϊστόν· οὔτοι χαμαιπετέων λόγων ἐφάψεαι
ἀνδρὸς ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων
κλεινᾶς ἐξ Ὀπόεντος· αἰνήσαις ἕ καὶ υἱόν,
ἃν Θέμις θυγάτηρ τέ οἱ σώτειρα λέλογχεν
μεγαλόδοξος Εὐνομία, θάλλει δ' ἀρεταῖσιν
σόν τε Κασταλία, πάρα

16 f. ἀρεταῖσιν σόν τε, Κασταλία, πάρα scholium to *A*[2],—παρά τε τὸ σὸν, Bergk (GFCS); ἀρεταῖς ἴ|σόν τε Κασταλίᾳ(ια) παρὰ *BC* vulgo; ἀρεταῖσιν | ἔν τε Κασταλίᾳ παρὰ *A* alone (BM).

IX.—FOR EPHARMOSTUS OF OPUS

WINNER IN THE WRESTLING-MATCH, 468 B.C.

The chant of Archilochus that was vocal at Olympia, the song of victory swelling with its thrice repeated refrain,[1] sufficed to welcome Epharmostus when, with his dear comrades, he marched in triumph to the hill of Cronus. But now, from the bow of the far-darting Muses, do thou shoot a shower of such shafts of song as these, at Zeus, the Lord of the ruddy lightning, and at the hallowed crest of Elis, which, in olden time, the hero Pelops won as the fair dowry of Hippodameia; and speed thou to Pytho also a winged arrow sweet, for not unto the ground shall fall the words thou shalt essay, while trilling the lyre in honour of the wrestling of the hero from famous Opûs. Praise herself and her son; praise her whom Themis and her glorious daughter, the Saviour Eunomia, have received as their portion. She rejoiceth o'er the deeds of valour done beside thy

[1] Two lines of the famous hymn to Heracles, composed by Archilochus (*fl.* 650 B.C.), have been preserved by the Scholiast: ὦ καλλίνικε χαῖρ' ἄναξ Ἡράκλεες | αὐτός τε καὶ Ἰόλαος, αἰχμητὰ δύο, "Hail, Heracles! thou conquering king, | Thyself and Iolaüs, warriors twain!" In the absence of music, it was accompanied by the word τήνελλα, in imitation of the twanging of the strings of the lyre; probably τήνελλα καλλίνικε was thrice repeated as a refrain. The hymn was known as the καλλίνικος, and it was traditionally sung in honour of the "conquering hero," whenever no special ode was ready.

Ἀλφεοῦ τε ῥέεθρον·
ὅθεν στεφάνων ἄωτοι κλυτὰν
Λοκρῶν ἐπαείροντι ματέρ' ἀγλαόδενδρον.

ἐπ. α'

ἐγὼ δέ τοι φίλαν πόλιν
μαλεραῖς ἐπιφλέγων ἀοιδαῖς,
καὶ ἀγάνορος ἵππου
θᾶσσον καὶ ναὸς ὑποπτέρου παντᾷ
ἀγγελίαν πέμψω ταύταν,
εἰ σύν τινι μοιριδίῳ παλάμᾳ
ἐξαίρετον Χαρίτων νέμομαι κᾶπον·
κεῖναι γὰρ ὤπασαν τὰ τέρπν'· ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες

στρ. β'

ἐγένοντ'· ἐπεὶ ἀντία
πῶς ἂν τριόδοντος Ἡρακλέης σκύταλον τίναξε χερσίν,
ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἤρειδε Ποσειδᾶν
ἤρειδεν δέ νιν ἀργυρέῳ τόξῳ πολεμίζων
Φοῖβος, οὐδ' Ἀΐδας ἀκινήταν ἔχε ῥάβδον,
βρότεα σώμαθ' ᾇ κατάγει κοίλαν πρὸς ἀγυιὰν
θνᾳσκόντων; ἀπό μοι λόγον
τοῦτον, στόμα, ῥῖψον·
ἐπεὶ τό γε λοιδορῆσαι θεοὺς
ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν

ἀντ. β'

μανίαισιν ὑποκρέκει.
μὴ νῦν λαλάγει τὰ τοιαῦτ'· ἔα πόλεμον μάχαν τε πᾶσαν

32 δέ νιν Hermann (GS) : τέ μιν mss (B) ; τέ νιν (MFC). πολεμίζων mss (BGFC) : πελεμίζων Thiersch, Bergk (MS), but πελεμίζων requires τόξον, cp. *Od.* xxi 125.

stream, Castalia, and beside Alpheüs. Thence it is that the choicest crowns do glorify the mother-city of the Locrians amid her noble trees. Lo! I am lighting up that city dear with dazzling songs of praise, and I shall spread my message everywhere, more swiftly than proud steed or winged ship, so surely as I, by the ordering of destiny, am tilling the choicest garden of the Graces, for 'tis they that are givers of delight, but men become brave and wise according unto fate divine.[1]

Else, how had Heracles wielded his club against the trident? what time he was pressed hard by Poseidon standing in defence of Pylos aye and pressed hard by Phoebus, who was warring with his silver bow, nor did Hades keep his wand unmoved, the wand wherewith he leadeth mortal forms down to the hollow way, when men are dying. Cast away this word, O my lips! since to speak evil of the gods is a skill that is hateful, and untimely boasting is in unison with madness. Babble not, my Muse, of such themes as these; let war and all battle remain far from the immortals; but lend thy tongue to the city

[1] By "brave and wise" are meant "heroes and poets." Pindar does not presume to dwell on the "poets," this would have been "untimely boasting," l. 38; but he takes Heracles as an example of the "heroes." But for the aid of a "fate divine," Heracles could not have been a match for three divinities when he fought against Poseidon in Messenian Pylos, because the sea-god's son would not purge him of the guilt of slaying Iphitus; against Phoebus, because he had stolen a tripod from Delphi to avenge the refusal of an oracle; and against Hades in Eleian Pylos, because he had carried off Cerberus (Schol.). But the poet feels that in telling of these differences between the gods, he is on dangerous ground, and he soon turns to another topic.

χωρὶς ἀθανάτων· φέροις δὲ Πρωτογενείας
ἄστει γλῶσσαν, ἵν᾽ αἰολοβρόντα Διὸς αἴσᾳ
Πύρρα Δευκαλίων τε Παρνασοῦ καταβάντε
δόμον ἔθεντο πρῶτον, ἄτερ δ᾽ εὐνᾶς ὁμόδαμον
κτισσάσθαν λίθινον γόνον·
λαοὶ δ᾽ ὀνύμασθεν.
ἔγειρ᾽ ἐπέων σφιν οὖρον λιγύν,
αἴνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ᾽ ὕμνων

ἐπ. β΄

νεωτέρων. λέγοντι μὰν
χθόνα μὲν κατακλύσαι μέλαιναν
ὕδατος σθένος, ἀλλὰ
Ζηνὸς τέχναις ἀνάπωτιν ἐξαίφνας
ἄντλον ἑλεῖν. κείνων ἔσαν
χαλκάσπιδες ὑμέτεροι πρόγονοι
ἀρχᾶθεν Ἰαπετιονίδος φύτλας
κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι βασιλῆες αἰεί,

στρ. γ΄

πρὶν Ὀλύμπιος ἁγεμὼν
θύγατρ᾽ ἀπὸ γᾶς Ἐπειῶν Ὀπόεντος ἀναρπάσαις, ἕκαλος
μίχθη Μαιναλίαισιν ἐν δειραῖς, καὶ ἔνεικεν
Λοκρῷ, μὴ καθέλοι μιν αἰὼν πότμον ἐφάψαις
ὀρφανὸν γενεᾶς. ἔχεν δὲ σπέρμα μέγιστον
ἄλοχος, εὐφράνθη τε ἰδὼν ἥρως θετὸν υἱόν,
μάτρωος δ᾽ ἐκάλεσσέ νιν
ἰσώνυμον ἔμμεν,

45 *κτισσάσθαν* Mommsen, Bergk (GCS): *κτησσάσθαν* (B); *κτισάσθαν*, or *κτησάσθαν* mss (F).
46 *ὀνύμασθεν* (GCS); *ὠνύμ*. *C*; *ὀνομ*. vulgo (BMF).
53 *ἔσαν* (S); *δ᾽ ἔσαν* all good mss; *δ᾽ ἔσσαν* interpolated mss (BMGFO).

of Protogeneia, where, by the ordinance of Zeus with the gleaming thunderbolt, Pyrrha and Deucalion, coming down from Parnassus, first fixed their home, and, without wedlock, made the stone people to be of one folk, and from the stones were the people called.[1]

Raise in their honour a clearly sounding strain, and, while thou praisest the wine that is old, thou shalt also praise the flowers of songs that are new. They tell, in sooth, how the mighty waters drowned the dark earth, until, by the counsels of Zeus, the ebbing tide suddenly drained off the flood. From these were descended your ancestors with their brazen shields, young men sprung of old from the daughters of the race of Iapetus and from the mighty sons of Cronus, being ever a native line of kings, until the Lord of Olympus, having carried off the daughter of Opûs from the land of the Epeians,[2] lay by her side in a silent spot amid the Maenalian mountains, and brought her to Locrus, that so Time might not destroy him, laying upon him the doom of childlessness. But his bride bare in her womb the seed of the Mightiest, and the hero rejoiced at seeing the son that had been given him, and called him by

[1] Lit. "they were called λαοί, people," from the λᾶες, or stones, implied in the λίθινον γόνον, the "stone progeny," of the previous line. The legend that, after a deluge, a new race of men was brought into being by Deucalion and Pyrrha throwing stones behind them, is a fable founded on false etymology. λαὸς has no connexion with λᾶας. Cp. Max Müller's *Chips*, ii 12.

[2] The name for the original inhabitants of Elis. Cp. *Od.* xiii 275, Ἦλιδα . . . ὅθι κρατέουσιν Ἐπειοί.

ὑπέρφατον ἄνδρα μορφᾷ τε καὶ
ἔργοισι. πόλιν δ' ὤπασεν λαόν τε διαιτᾶν.
ἀντ. γ'
ἀφίκοντο δέ οἱ ξένοι,
ἔκ τ' Ἄργεος ἔκ τε Θηβᾶν, οἱ δ' Ἀρκάδες, οἱ δὲ καὶ Πισᾶται·
υἱὸν δ' Ἄκτορος ἐξόχως τίμασεν ἐποίκων
Αἰγίνας τε Μενοίτιον· τοῦ παῖς ἅμ' Ἀτρείδαις
Τεύθραντος πεδίον μολὼν ἔστα σὺν Ἀχιλλεῖ
μόνος, ὅτ' ἀλκᾶντας Δαναοὺς τρέψαις ἁλίαισιν
πρύμναις Τήλεφος ἔμβαλεν·
ὥστ' ἔμφρονι δεῖξαι
μαθεῖν Πατρόκλου βιατὰν νόον.
ἐξ οὗ Θέτιος γόνος οὐλίῳ νιν ἐν Ἄρει
ἐπ. γ'
παραγορεῖτο μή ποτε
σφετέρας ἄτερθε ταξιοῦσθαι
δαμασιμβρότου αἰχμᾶς.
εἴην εὑρησιεπὴς ἀναγεῖσθαι
πρόσφορος ἐν Μοισᾶν δίφρῳ·
τόλμα δὲ καὶ ἀμφιλαφὴς δύναμις
ἕσποιτο. προξενίᾳ δ' ἀρετᾷ τ' ἦλθον
τιμάορος Ἰσθμίαισι Λαμπρομάχου μίτραις, ὅτ' ἀμφότεροι κράτησαν
στρ. δ'
μίαν ἔργον ἀν' ἁμέραν.
ἄλλαι δὲ δύ' ἐν Κορίνθου πύλαις ἐγένοντ' ἔπειτα χάρμαι,

76 γόνος οὐλίῳ mss (F[2]S), the metre normally requires –⏑–⏑–: γ' οὐλίῳ γόνος Hermann (B); γοῦνος οὐλίῳ Mingarelli (M[2]C); Fίννος — M[1], κοῦρος? F[1]; γ' ἶνις—Heimer (G).
83 ἕσποιτο most mss (BGFC): ἕποιτο *MN* (S); ἕσποιτ' αἰεὶ M.

the self-same name as his mother's sire.[1] Wondrous he became in beauty of form and in the works of his hands, and Locrus gave him a city and a people to govern; and strangers gathered themselves together unto him from Argos and Thebes, from Arcadia and Pisa; but, among the new settlers, he chiefly honoured the son of Actor and Aegina, Menoetius. It was the son of Menoetius[2] who went with Atreidae to the plain of Teuthras, and stood alone beside Achilles, when Têlephus turned to flight the valiant Danai, and made onslaught on their ships beside the sea; so that a man of understanding might clearly discern the warrior spirit of Patroclus. From that time forward the son of Thetis exhorted him never in murderous war to post himself afar from his own man-subduing spear.

Would I could find me words as I move onward as a bearer of good gifts in the Muses' car; would I might be attended by Daring and by all-embracing Power! I have come at virtue's bidding, and in friendship for the folk, to pay the further honour due to the Isthmian wreath of Lampromachus, for that the twain were victors in two events on the self-same day; and, afterwards, there were two gladsome victories at the portals of Corinth,[3] and others won

[1] Opus. [2] Patroclus. [3] *i.e.* in the Isthmian games.

ταὶ δὲ καὶ Νεμέας Ἐφαρμόστῳ κατὰ κόλπον·
Ἄργει τ' ἔσχεθε κῦδος ἀνδρῶν, παῖς δ' ἐν Ἀθάναις,
οἷον δ' ἐν Μαραθῶνι συλαθεὶς ἀγενείων
μένεν ἀγῶνα πρεσβυτέρων ἀμφ' ἀργυρίδεσσιν·
φῶτας δ' ὀξυρεπεῖ δόλῳ
ἀπτῶτι δαμάσσαις
διήρχετο κύκλον ὅσσᾳ βοᾷ,
ὡραῖος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξαις.

ἀντ. δ'

τὰ δὲ Παρρασίῳ στρατῷ
θαυμαστὸς ἐὼν φάνη Ζηνὸς ἀμφὶ πανάγυριν Λυκαίου,
καὶ ψυχρᾶν ὁπότ' εὐδιανὸν φάρμακον αὐρᾶν
Πελλάνᾳ φέρε· σύνδικος δ' αὐτῷ Ἰολάου
τύμβος εἰναλία τ' Ἐλευσὶς ἀγλαΐαισιν.
τὸ δὲ φυᾷ κράτιστον ἅπαν· πολλοὶ δὲ διδακταῖς
ἀνθρώπων ἀρεταῖς κλέος
ὤρουσαν ἀρέσθαι.
ἄνευ δὲ θεοῦ σεσιγαμένον
οὐ σκαιότερον χρῆμ' ἕκαστον. ἐντὶ γὰρ ἄλλαι

ἐπ. δ'

ὁδῶν ὁδοὶ περαίτεραι,
μία δ' οὐχ ἅπαντας ἄμμε θρέψει
μελέτα· σοφίαι μὲν
αἰπειναί· τοῦτο δὲ προσφέρων ἆθλον,

102 ἀρέσθαι Bergk, afterwards found in *A* (MGFCS), αἱρεῖσθαι Aristides: ἀνελέσθαι most old mss; ἑλέσθαι interpolated mss (B).
103 ἄνευ δὲ *A* (MGFCS): ἄνευθε δὲ *BCD*; ἄνευθε (B).

by Epharmostus in the vale of Nemea, while at Argos he gained glory in a contest of men, and as a boy at Athens. And, when reft from the beardless company, what a glorious contest for the prize of silver cups did he maintain at Marathon, among the men! and, having vanquished those wights by the cunning skill that swiftly shifts its balance but never falls, amid what loud applause did he pass round the ring, a victor in life's prime, nobly fair, and one who had wrought most noble deeds! Then again he seemed marvellous to look upon, amid the Parrhasian people, at the festival of the Lycaean Zeus, and also on that day when, at Pellana, he carried off as his prize a warm remedy against the chilly blasts; and the tomb of Iolâus beareth witness to him, and the shore of Eleusis telleth of his glorious prowess.

That which cometh of Nature is ever best, but many men have striven to win their fame by means of merit that cometh from mere training; but anything whatsoever, in which God hath no part, is none the worse for being quelled in silence.[1] Yet some roads lead further than others, and it is not all of us that can prosper in a single path of work. Steep are the heights of skill; but, while offering this prize of song, with a ringing shout do thou boldly

[1] The contrast between natural genius and imitative accomplishment is common in Pindar. Cp. *O.* ii 86 f, and *N.* iii 40–42. Natural genius is the gift of God, and is to be loudly proclaimed, while skill that is merely learnt is to be buried in silence.

ὄρθιον ὤρυσαι θαρσέων,
τόνδ' ἀνέρα δαιμονίᾳ γεγάμεν
εὔχειρα, δεξιόγυιον, ὁρῶντ' ἀλκάν,
Αἰάντειόν τ' ἐν δαιτὶ Ἰλιάδα νικῶν ἐπεστεφάνωσε
βωμόν.

109 *ὄρουσαι A*, *ὤρουσαι BN*, *ὤρυσαι* vulgo; *αὔδᾱσαι* ? S. *ὄρθι' ἆῦσαι θαρσέω* Wilamowitz.

112 Αἰάντειόν τ' ἐν δαιτὶ 'Ιλιάδα old mss with slight variations (MGF): Αἰάντεόν τ' ἐν δαίθ' ὃς 'Ιλιάδα B; Αἶαν, τεόν τ' (Hermann) ἐν δαιτί, 'Ιλιάδα (CS).

declare that our hero hath by the blessing of heaven been born with deftness of hand and litheness of limb, and with valour in his glance—our hero, who, at the banquet of the son of Oïleus, crowned by his victory the altar of Aias.

OLYMPIAN X

FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

INTRODUCTION

Locri Epizephyrii, on the south-east coast of the Bruttian peninsula, was founded by one of the Greek tribes known as Locri, probably by the Locri Opuntii. It possessed a written code of law, which passed under the name of Zaleucus (600 B.C.). In 477 its independence was seriously threatened by Anaxilas, despot of Rhegium, but it was saved by the interposition of Hieron, ruler of Syracuse (*Pyth.* ii 35). The victory of the Epizephyrian Locrian, Hâgêsidâmus, in the boys' boxing-match at Olympia, celebrated in the tenth and eleventh Olympians, was won in the very next year, 476, as is proved by the entry in the Oxyrhynchus papyrus, ii (1899), 88, [αγ]ησι[δα]μος λοκρος απ ιταλιας παιδ πυξ.

The eleventh Olympian was produced at Olympia immediately after the victory; it was followed by the tenth, celebrating the same victory at Locri some time after. It is probably because the later of the two Odes is longer and more elaborate than the other that it is placed before it in the MSS.

INTRODUCTION

The ode is a debt that has long been due, and must now be paid with interest (1–8). As the wave washes away the rolling shingle, so this new tide of song will wipe out the poet's growing debt (9–12).

The praise of the Western Locri, as the home of Justice, and of the heroic Muse, and the god of War (13–16). The praise of the victor's trainer (16–19), who, with the help of Heaven, can add a fine edge to native valour (20 f). The joy of the prize is seldom attained without toil (22 f).

Myth of the origin and the first celebration of the Olympic games (27–77).

In honour of an Olympian victory, the poet must now sing the thunderbolt of Zeus (78–83). The poet's song has come from Thebes at last, like the long expected heir granted to the old age of some wealthy sire (84–90). Without song, brave deeds are in vain, but our victor is sung by the Muses; and the poet himself, in his zeal, sings of the famous tribe of the Locrians, and the victor fair whom he has seen winning the boys' wrestling-match at Olympia (91–105).

X.—ΑΓΗΣΙΔΑΜῼ ΛΟΚΡῼ ΕΠΙΖΕΦΥΡΙῼ

ΠΑΙΔΙ ΠΥΚΤῌ

στρ. α'

Τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι
Ἀρχεστράτου παῖδα, πόθι φρενὸς
ἐμᾶς γέγραπται· γλυκὺ γὰρ αὐτῷ μέλος ὀφείλων
ἐπιλέλαθ'· ὦ Μοῖσ', ἀλλὰ σὺ καὶ θυγάτηρ
Ἀλάθεια Διός, ὀρθᾷ χερὶ
ἐρύκετον ψευδέων
ἐνιπὰν ἀλιτόξενον.

ἀντ. α'

ἕκαθεν γὰρ ἐπελθὼν ὁ μέλλων χρόνος
ἐμὸν καταίσχυνε βαθὺ χρέος.
ὅμως δὲ λῦσαι δυνατὸς ὀξεῖαν ἐπιμομφὰν τόκος·
ὁρᾶτ' ὦν νῦν ψᾶφον ἑλισσομέναν
ὅπα κῦμα κατακλύσσει ῥέον,
ὅπα τε κοινὸν λόγον
φίλαν τίσομεν ἐς χάριν.

ἐπ. α'

νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων,
μέλει τέ σφισι Καλλιόπα
καὶ χάλκεος Ἄρης. τράπε δὲ Κύκνεια μάχα καὶ
ὑπέρβιον

9 *τόκος θνατῶν* old mss (S): *ὁ τόκος ἀνδρῶν* interpolated mss, *γε τόκος ἀνδρῶν* Kayser; *τόκος ὀνάτωρ* Hermann (B), — *ὀπαδέων* M, — *ὁμαρτέων* C; *ὁρᾶτ' ὦν* Schneidewin (GF).

10 and 11 *ὅπα* mss (BGC): *ὅπᾳ* Hermann (M); *ὀπᾷ* Bergk (FS).

X.—FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

WINNER IN THE BOYS' BOXING MATCH, 476 B.C.

Read me the name of the Olympian victor, the son of Archestratus! Tell me where it is written in my heart! For I have forgotten that I owed him a sweet song; but do thou, O Muse, and also Truth, the daughter of Zeus, with a hand that setteth all things right, put an end to the blame for a broken promise, the blame for wronging a friend.

Lo, the lingering hours have come from afar, and have made me ashamed of my deep debt. Yet payment with usance hath power to do away with a bitter rebuke. Now mark how the tide of song, as it floweth, is washing the rolling pebbles ashore! Mark how we shall pay our debt as a welcome boon in our praise of the victor's home!

In that city of the Locrians in the West, dwelleth Justice[1]; and dear to her is Calliopê, and Arês clad in bronze. Even the mighty Heracles yielded in his

[1] Lit. "strictness," "unswerving accuracy," probably an allusion to the severe code of the Locrian Zalcucus.

Ἡρακλέα. πύκτας δ᾽ ἐν Ὀλυμπιάδι νικῶν
Ἴλᾳ φερέτω χάριν
Ἁγησίδαμος ὡς
Ἀχιλεῖ Πάτροκλος.
θήξαις δέ κε φύντ᾽ ἀρετᾷ ποτὶ
πελώριον ὁρμάσαι κλέος ἀνὴρ θεοῦ σὺν παλάμᾳ·

στρ. β′

ἄπονον δ᾽ ἔλαβον χάρμα παῦροί τινες,
ἔργων πρὸ πάντων βιότῳ φάος.
ἀγῶνα δ᾽ ἐξαίρετον ἀεῖσαι θέμιτες ὦρσαν Διος,
ὃν ἀρχαίῳ σάματι πὰρ Πέλοπος
βωμῶν ἑξάριθμον ἐκτίσσατο,
ἐπεὶ Ποσειδάνιον
πέφνε Κτέατον ἀμύμονα,

ἀντ. β′

πέφνε δ᾽ Εὔρυτον, ὡς Αὐγέαν λάτριον
ἀέκονθ᾽ ἑκὼν μισθὸν ὑπέρβιον
πράσσοιτο, λόχμαισι δὲ δοκεύσαις ὑπὸ Κλεωνᾶν
δάμασε καὶ κείνους Ἡρακλέης ἐφ᾽ ὁδῷ,
ὅτι πρόσθε ποτὲ Τιρύνθιον
ἔπερσαν αὐτῷ στρατὸν
μυχοῖς ἥμενον Ἄλιδος

ἐπ. β′

Μολίονες ὑπερφίαλοι. καὶ μὰν ξεναπάτας
Ἐπειῶν βασιλεὺς ὄπιθεν

18, 92 Ἁγησ. S: Ἀγησ. mss (BMGFC).
23 ἔργων πρὸ πάντων: ἐτέων προπάντων conjectured by Bergk from Schol. in *A*, ἁπάντων τῶν ἐτῶν τοῦ βίου.
25 βωμῶν *AE* ἑξάριθμον (MGFC); βωμῷ — *BDG* (S); βωμὸν — *CNO*; μολὼν Headlam; βίῃ Ἡρακλέος interpolated mss, rightly regarded by B as corrupt.
33 ἥμενον most mss and old scholia (M²FS): ἥμενοι Heyne (BM¹GO).

battle with Cycnus; and Hâgêsidâmus, victorious as a boxer at Olympia, may offer thanks to Ilas, even as Patroclus did to Achilles. When anyone is born for prowess, one may, as a man, with the help of God, whet his keen spirit and prompt him to great glory. Few indeed have won, without toil, the joy that is a light of life above[1] all labours.

But the laws of Zeus prompt me to sing that famous scene of contest, founded by Heracles with its altars six in number, near the olden tomb of Pelops; for Heracles slew Cteatus, the blameless son of Poseidon, and slew Eurytus too, that he might forthwith exact from the unwilling and over-weening Augeas the wage for his menial service; and he, even Heracles, lay in wait for them in the thicket and overcame them below Cleônae by the roadside; for aforetime the haughty Molîones had destroyed for him his Tirynthian host, when it was encamped in the heart of Elis. And, verily, not long after, the faithless king of the Epeians[2] saw his rich country,

[1] Or "before"; or "for," "in recompense for" (Christ), but πρὸ (for ἀντὶ) can hardly be defended. Hence the force of Bergk's conjecture ἐτέων προπάντων, "for all the years."
[2] The inhabitants of Elis. Cp. *O.* ix 58.

οὐ πολλὸν ἴδε πατρίδα πολυκτέανον ὑπὸ στερεῷ πυρὶ
πλαγαῖς τε σιδάρου βαθὺν εἰς ὀχετὸν ἄτας
ἵζοισαν ἑὰν πόλιν.
νεῖκος δὲ κρεσσόνων
ἀποθέσθ᾽ ἄπορον.
καὶ κεῖνος ἀβουλίᾳ ὕστατος
ἁλώσιος ἀντάσαις θάνατον αἰπὺν οὐκ ἐξέφυγεν.

στρ. γ′

ὁ δ᾽ ἄρ᾽ ἐν Πίσᾳ ἔλσαις ὅλον τε στρατὸν
λαίαν τε πᾶσαν Διὸς ἄλκιμος
υἱὸς σταθμᾶτο ζάθεον ἄλσος πατρὶ μεγίστῳ· περὶ δὲ πάξαις Ἄλτιν μὲν ὅγ᾽ ἐν καθαρῷ
διέκρινε, τὸ δὲ κύκλῳ πέδον
ἔθηκε δόρπου λύσιν,
τιμάσαις πόρον Ἀλφεοῦ

ἀντ. γ′

μετὰ δώδεκ᾽ ἀνάκτων θεῶν. καὶ πάγον
Κρόνου προσεφθέγξατο· πρόσθε γὰρ
νώνυμνος, ἇς Οἰνόμαος ἆρχε, βρέχετο πολλᾷ νιφάδι. ταύτᾳ δ᾽ ἐν πρωτογόνῳ τελετᾷ
παρέσταν μὲν ἄρα Μοῖραι σχεδὸν
ὅ τ᾽ ἐξελέγχων μόνος
ἀλάθειαν ἐτήτυμον

ἐπ. γ′

χρόνος. τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν,
ὅπα τὰν πολέμοιο δόσιν
ἀκρόθινα διελὼν ἔθυε καὶ πενταετηρίδ᾽ ὅπως ἄρα
ἔστασεν ἑορτὰν σὺν Ὀλυμπιάδι πρώτᾳ
νικαφορίαισί τε.

44 λαίαν (BMGFC); λαΐαν old mss, λείαν interpolated mss; λᾴαν Ahrens (S).

aye, his own city, sinking into the deep gulf of ruin beneath the remorseless fire and the iron blows.[1] Hard it is to rid oneself of strife with them that are stronger than ourselves; so even he, by his ill counsel, last of all found himself captured, and could not escape falling into deep destruction.

Then did the brave son of Zeus gather all the host, with the whole of the spoil, in Pisa, and measured out a holy precinct for his sire supreme; and, fencing round the Altis, he marked it off in the open, and the soil around he set apart as a resting-place for the evening banquet, thus doing honour to the stream of the Alpheüs, among the twelve rulers divine. And he gave a name to the hill of Cronus, for aforetime it was nameless, while Oenomaüs was king, and it was besprent with many a shower of snow. But, in this rite primaeval, the Fates were standing near at hand, and Time, the sole declarer of the very truth. And Time, in passing onward, clearly told the plain story, how Heracles divided the spoils that were the gift of war, and offered sacrifice, and how he ordained the four years' festival along with the first Olympic games and with contests for victors.

[1] The Molîones, that is Cteatus and Eurytus, the twin sons of Poseidon (or of Actor), and the nephews of Augeas king of the Epeians, had attacked Heracles, and had slain in Elis the host he had brought from Tiryns. They had thus prevented his exacting the wage due for cleansing the stables of their uncle, Augeas. Accordingly, when the Molîones were on their way back from Elis to the Isthmus, Heracles lay in wait for them, and slew them near Cleônae. Thereupon, he marched against Augeas and put him to death. With the spoil thus acquired, he founded the Olympian games. Cp. *Iliad* xi 709, 750 and Pausanias, v 1, 7, and 2.

τίς δὴ ποταίνιον
ἔλαχε στέφανον
χείρεσσι ποσίν τε καὶ ἅρματι,
ἀγώνιον ἐν δόξᾳ θέμενος εὖχος, ἔργῳ καθελών;

στρ. δʹ

σταδίου μὲν ἀρίστευσεν εὐθὺν τόνον
ποσσὶ τρέχων παῖς ὁ Λικυμνίου
Οἰωνός· ἷκεν δὲ Μιδέαθεν στρατὸν ἐλαύνων· ὁ δὲ πάλᾳ κυδαίνων Ἔχεμος Τεγέαν·
Δόρυκλος δ᾽ ἔφερε πυγμᾶς τέλος,
Τίρυνθα ναίων πόλιν·
ἀν᾽ ἵπποισι δὲ τέτρασιν

ἀντ. δʹ

ἀπὸ Μαντινέας Σᾶμος ὡλιροθίου·
ἄκοντι Φράστωρ ἔλασε σκοπόν·
μᾶκος δὲ Νικεὺς ἔδικε πέτρῳ χέρα κυκλώσαις ὑπὲρ ἁπάντων, καὶ συμμαχία θόρυβον
παραίθυξε μέγαν· ἐν δ᾽ ἕσπερον
ἔφλεξεν εὐώπιδος
σελάνας ἐρατὸν φάος.

ἐπ. δʹ

ἀείδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις
τὸν ἐγκώμιον ἀμφὶ τρόπον.
ἀρχαῖς δὲ προτέραις ἑπόμενοι καὶ νῦν ἐπωνυμίαν χάριν
νίκας ἀγερώχου, κελαδησόμεθα βροντὰν
καὶ πυρπάλαμον βέλος
ὀρσικτύπου Διός,
ἐν ἅπαντι κράτει
αἴθωνα κεραυνὸν ἀραρότα.

72 δὲ Νικεὺς Meineke 1845, since found in *A* and scholium (MGFCS): δ᾽ Ἐνικεὺς most mss (B).

Tell me who it was that won the primal crown with hands or feet or chariot, when he had set before his mind the glory of the games and had attained that glory in very deed? In the *stadium* the bravest in running a straight course with his feet was Oeônus, son of Licymnius, who had come from Midea at the head of his host. And in *wrestling*, it was Echemus who gat glory for Tegea. And the prize in *boxing* was won by Doryclus, who dwelt in the city of Tiryns; and, in the *car of four horses*, the victor was Samos of Mantinea, the son of Halirhothius. Phrastor it was who hit the mark with the *javelin*, and Niceus, who, with a circling sweep of his hand, excelled all others in flinging afar the *weight* of stone; and all the friendly host raised a mighty cheer, while the lovely light of the fair-faced moon lit up the evening, and, in the joyous festival, all the precinct rang with song like banquet-music.

And even now, as we follow the first beginnings of the games, as a namesake song of the victory proud,[1] we shall loudly sing of the thunder, and the fire-flung bolt of Zeus, the lord of the levin, the gleaming thunder-bolt that is the fit emblem in every victory[2]; and there shall answer to the pipe

[1] *χάριν ἐπωνυμίαν νίκας ἀγερώχου* means *ἀοιδὰν ἐπινίκιον* or *Ὀλυμπιόνικον*.

[2] Thunder was a good omen (*P*. iv 197), and the thunder-bolt appears on coins of Elis, and on later coins of the Western Locrians.

χλιδῶσα δὲ μολπὰ πρὸς κάλαμον ἀντιάξει μελέων,

στρ. ε´

τὰ παρ' εὐκλέϊ Δίρκᾳ χρόνῳ μὲν φάνεν·
ἀλλ' ὥτε παῖς ἐξ ἀλόχου πατρὶ
ποθεινὸς ἵκοντι νεότατος τὸ πάλιν ἤδη, μάλα δέ οἱ θερμαίνει φιλότατι νόον·
ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα
ἐπακτὸν ἀλλότριον,
θνᾴσκοντι στυγερώτατος·

ἀντ. ε´

καὶ ὅταν καλὰ ἔρξαις ἀοιδᾶς ἄτερ,
Ἁγησίδαμ', εἰς Ἀΐδα σταθμὸν
ἀνὴρ ἵκηται, κενεὰ πνεύσαις ἔπορε μόχθῳ βραχύ τι τερπνόν. τὶν δ' ἁδυεπής τε λύρα
γλυκύς τ' αὐλὸς ἀναπάσσει χάριν·
τρέφοντι δ' εὐρὺ κλέος
κόραι Πιερίδες Διός.

ἐπ. ε´

ἐγὼ δὲ συνεφαπτόμενος σπουδᾷ, κλυτὸν ἔθνος
Λοκρῶν ἀμφέπεσον μέλιτι
εὐάνορα πόλιν καταβρέχων· παῖδ' ἐρατὸν <δ'> Ἀρχεστράτου
αἴνησα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾷ
βωμὸν παρ' Ὀλύμπιον,
κεῖνον κατὰ χρόνον
ἰδέᾳ τε καλὸν
ὥρᾳ τε κεκραμένον, ἅ ποτε
ἀναιδέα Γανυμήδει μόρον ἄλαλκε σὺν Κυπρογενεῖ.

87 οἱ Boeckh (GFCS): τοι most mss (BM); τι NO.
99 <δ'> Moschopulus, Hermann (edd.).
105 μόρον Mommsen (GC): πότμον (BFS[1]); θάνατον almost all mss (S[3]).

the swelling melody of songs, which at last have come to light beside the famous stream of Dircê.[1]

But, even as a son born of a wife is welcome to a father who hath already reached the reverse of youth, and maketh his heart to glow with happiness, since, for one who is dying, it is a hateful sight to see his wealth falling to the lot of a master who is a stranger from another home; even so, Hâgêsidâmus, whensoever a man, who hath done noble deeds, descendeth to the abode of Hâdês, without the meed of song, he hath spent his strength and his breath in vain, and winneth but a little pleasure by his toil; whereas thou hast glory shed upon thee by the soft-toned lyre and by the sweet flute, and thy fame waxeth widely by favour of the Pierid daughters of Zeus.

I, the while, who am eagerly lending a hand of help, have taken to my heart the famous tribe of the Locrians, while I besprinkle with honey a city of noble sons; and I have praised the beauteous son of Archestratus, whom, on that day, beside the Olympic altar, I saw winning victory with the might of his hands,—one who was fair to look upon, and was graced with that bloom which, in olden days, by the blessing of Aphrodîtê, warded from Ganymede a ruthless fate.

[1] The fountain of Pindar's Theban home, cp. *I.* vi 74.

OLYMPIAN XI

FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

INTRODUCTION

The eleventh Olympian was produced at Olympia immediately after the victory won in 476 by Hâgêsidâmus of Locri Epizephyrii in the boys' boxing-match.

There is a time for all things, a time for winds, and a time for showers. The time for song is when victory is won as the reward of toil (1–6). Beyond the reach of envy is the praise that is thus stored up for Olympian victors (7 f). This glory the poet's tongue would fain increase, but God alone makes victor and poet alike to prosper and be wise (8–10). To the victor's olive-wreath the poet will add the adornment of his song, and will also praise the race of the Western Locrians (11–15). There, in the West, the Muses must join the revel, and the poet avers that the Muses will there find a hospitable, accomplished, and heroic race. Neither the fox nor the lion may change his nature (16–21).

XI.—ΑΓΗΣΙΔΑΜῼ ΛΟΚΡῼ ΕΠΙΖΕΦΥΡΙῼ

ΠΑΙΔΙ ΠΥΚΤῌ

στρ.

Ἔστιν ἀνθρώποις ἀνέμων ὅτε πλείστα
χρῆσις, ἔστιν δ' οὐρανίων ὑδάτων,
ὀμβρίων παίδων νεφέλας.
εἰ δὲ σὺν πόνῳ τις εὖ πράσσοι, μελιγάρυες ὕμνοι
ὑστέρων ἀρχὰ λόγων
τέλλεται καὶ πιστὸν ὅρκιον μεγάλαις ἀρεταῖς.

ἀντ.

ἀφθόνητος δ' αἶνος Ὀλυμπιονίκαις
οὗτος ἄγκειται. τὰ μὲν ἁμετέρα
γλῶσσα ποιμαίνειν ἐθέλει·
ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ πραπίδεσσιν ὁμοίως.
ἴσθι νῦν, Ἀρχεστράτου
παῖ, τεᾶς, Ἁγησίδαμε, πυγμαχίας ἕνεκεν

ἐπ.

κόσμον ἐπὶ στεφάνῳ χρυσέας ἐλαίας
ἁδυμελῆ κελαδήσω,
Ζεφυρίων Λοκρῶν γενεὰν ἀλέγων.

2 f. ὑδάτων, ὀμβρίων παίδων νεφέλας Wilamowitz (s and g): ὑδάτων ὀμβρίων, παίδων νεφέλας vulgo.
5 ἀρχὰ *A* (MGCS): ἀρχαὶ the other old mss (BF).
10 πραπίδεσσιν ὁμοίως from lemma in scholia to *BC* (GCS): πρ. ὁμῶς ὦν *CNO* (M); ἑσαεὶ πρ. Moschopulus (BF).
15 Ζεφυρίων Boehmer (s): τῶν Ἐπιζ. mss (edd.).

XI.—FOR HÂGÊSIDÂMUS OF LOCRI EPIZEPHYRII

WINNER IN THE BOYS' BOXING MATCH, 476 B.C.

There is a time when men welcome the winds, and a time when they welcome the waters of heaven, the rain-laden daughters of the cloud.[1] But, when anyone is victorious by aid of toil, then it is that honey-voiced odes are a foundation for future fame, even a faithful witness to noble exploits.

Far beyond envy is the praise that is thus stored up for victors at Olympia; and such praises my tongue would fain feed and foster; but by the gift of a god alone doth a man flourish for ever, as thou dost, with wisdom of heart.

For the present rest assured, Hâgêsidâmus, son of Archestratus, that, for the sake of thy victory in boxing, I shall loudly sing a sweet strain that shall lend a new grace to the crown of the golden olive, while I duly honour the folk of the Western

[1] Similarly the clouds are called the "rain-bearing maidens" in the *Clouds* of Aristophanes, 298.

ἔνθα συγκωμάξατ'· ἐγγυασομαι
ὔμμιν, ὦ Μοῖσαι, φυγόξενον στρατὸν
μηδ' ἀπείρατον καλῶν,
ἀκρόσοφον δὲ καὶ αἰχματὰν ἀφίξεσθαι. τὸ γὰρ
ἐμφυὲς οὔτ' αἴθων ἀλώπηξ
οὔτ' ἐρίβρομοι λέοντες διαλλάξαντο ἦθος.

17 ὔμμιν Jongh (GCS): μή μιν mss (BF), μή νιν (M).
19 δὲ *EF* (BGFO): τε *ABCD* (MS).
21 διαλλάξαντο, gnomic aorist, Lehrs (S): διαλλάξαιντο (ἂν *C supra*) mss: G preferred the former in 1895, and the latter in 1885 (cp. *A.J.P.* xii 386, xv 399).

Locrians. There join, ye Muses, in the triumph-song; for I shall pledge my word to you that we shall there find a race that doth not repel the stranger, or is unfamiliar with noble pursuits, but is wise beyond all others and warlike too; for neither the tawny fox nor the roaring lion changes his inborn nature.

OLYMPIAN XII

FOR ERGOTELÊS OF HIMERA

INTRODUCTION

Ergotelês, when he was forced by political faction to leave his native city of Cnôssus in Crete, settled at Himera in Sicily. He reached Himera during the war waged from 478 to 476 between Hieron of Syracuse, and Thêrôn of Acragas (not between Hieron and Gelon, as wrongly stated by the Scholiast). The Ode assumes that Himera is now free, and the victor has there acquired the right of citizenship and that of holding land (Cp. Freeman's *Sicily*, ii 300).

Crete, his native island, was famous for its runners (Xen. *Anab.* iv 8, 27), and the Cretan exile, after winning races at the Pythian and Isthmian games, won the long-race at Olympia in 472, the event celebrated in the present Ode. He was again victorious in 468, and twice at Nemea (Pausanias, vi 4, 11).

The long-race is variously stated to be 7, 12, 20, or 24 furlongs (*i.e.* three miles). This last was probably the length adopted at Olympia.

The poet prays that Himera may be blessed by Fortune—Fortune who guides ships and wars and

councils (1–5). Men's hopes are like ships tossed up and down at sea (5–9). The future is unseen; pleasure passes into pain; and a sea of troubles into peace profound (10–12). If the victor had not been driven from his home in Crete, he would merely have been cock of the walk at home, whereas now he has won prizes in the great games of Greece, and has exalted his new home of Himera, where he dwells amid broad acres of his own (13–19).

In l. 19 the victor's new home of Himera is described as "the hot baths of the Nymphs." This is an allusion to the hot springs, which, at the bidding of Athênê, the Nymphs of the land caused to burst forth for the refreshment of Heracles. It is from these hot baths, or *Thermae*, that Himera derives its modern name of *Termini*. Cp. Freeman's *Sicily*, i 59, 77, 417.

XII.—ΕΡΓΟΤΕΛΕΙ ΙΜΕΡΑΙῼ

ΔΟΛΙΧΟΔΡΟΜῼ

στρ.

Λίσσομαι, παῖ Ζηνὸς Ἐλευθερίου,
Ἱμέραν εὐρυσθενέ᾽ ἀμφιπόλει, σώτειρα Τύχα.
τὶν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ
νᾶες, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι
κἀγοραὶ βουλαφόροι. αἵ γε μὲν ἀνδρῶν
πόλλ᾽ ἄνω, τὰ δ᾽ αὖ κάτω ψεύδη μεταμώνια
τάμνοισαι κυλίνδοντ᾽ ἐλπίδες·

ἀντ.

σύμβολον δ᾽ οὔ πώ τις ἐπιχθονίων
πιστὸν ἀμφὶ πράξιος ἐσσομένας εὗρεν θεόθεν·
τῶν δὲ μελλόντων τετύφλωνται φραδαί.
πολλὰ δ᾽ ἀνθρώποις παρὰ γνώμαν ἔπεσεν,
ἔμπαλιν μὲν τέρψιος, οἱ δ᾽ ἀνιαραῖς
ἀντικύρσαντες ζάλαις ἐσλὸν βαθὺ πήματος ἐν
μικρῷ πεδάμειψαν χρόνῳ.

ἐπ.

υἱὲ Φιλάνορος, ἤτοι καὶ τεά κεν,
ἐνδομάχας ἅτ᾽ ἀλέκτωρ, συγγόνῳ παρ᾽ ἑστίᾳ
ἀκλεὴς τιμὰ κατεφυλλορόησε ποδῶν,
εἰ μὴ στάσις ἀντιάνειρα Κνωσίας ἄμερσε πάτρας.
νῦν δ᾽ Ὀλυμπία στεφανωσάμενος
καὶ δὶς ἐκ Πυθῶνος Ἰσθμοῖ τ᾽, Ἐργότελες,
θερμὰ Νυμφᾶν λουτρὰ βαστάζεις, ὁμιλέων παρ
οἰκείαις ἀρούραις.

XII.—FOR ERGOTELÊS OF HIMERA

WINNER IN THE LONG FOOT-RACE, 472 B.C.

Daughter of Zeus the Deliverer! thou saving goddess, Fortune! I pray thee to keep watch around mighty Himera; for, at thy bidding, swift ships are steered upon the sea, and speedy decisions of war and counsels of the people are guided on the land. Verily, the hopes of men are tossed, now high, now low, as they cleave the treacherous sea of fancies vain. But never yet hath any man on earth found a sure token sent from heaven to tell him how he shall fare in the future, but warnings of events to come are wrapped in gloom.

Full many things have befallen man, of which he little dreamed, bringing, to some, reversal of delight, while others, after battling with a sea of troubles, have, in a short space of time, exchanged their anguish for the deepest joy.

Son of Philânor! like some Chanticleer, who is courageous at home alone, the fame of thy swift feet would have shed its foliage ingloriously beside thy native hearth, had not hostile faction bereft thee of thy Cnossian fatherland. And now, Ergotelês! having won a wreath once at Olympia, and twice from Pytho, and at the Isthmus, thou art exalting the hot baths of the Nymphs, while dwelling near broad acres all thine own.

OLYMPIAN XIII

FOR XENOPHON OF CORINTH

INTRODUCTION

The father of Xenophon of Corinth won the foot-race at Olympia in 504 B.C. Xenophon himself is now lauded as having (in 464 B.C.) performed the unprecedented feat of winning the stadium and the pentathlon on the same day. The stadium was the short foot-race of about 200 yards; the length of the Olympic stadium was just under 630 feet. The pentathlon was a contest including five events, which Simonides enumerates as ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. The actual order of the events was probably foot-race, long jump, discus, javelin, wrestling. Victory in three events was sufficient, but not necessary. If no competitor won three events, or if two won two events, the prize was probably decided by taking account of second or third places in the several results (E. Norman Gardiner, *Greek Athletic Sports and Festivals*, 1910, p. 370).

The praise of the victor's family is bound up with the praise of Corinth (1–5), the dwelling-place of Law and Justice and Peace (6–10). A noble theme

must be treated with truthful courage (11 f). Corinth is famed for athletic prowess and inventive spirit: it has invented the dithyramb, the bit, and the adornment of the pediment with the eagle. It is the home of the Muses and of the God of War (13–23). May Zeus preserve the people, and welcome the triumphal chorus in honour of Xenophon's victory in two events, which have never before been won on the same day (24–29). Victories previously won by Xenophon (29–34), and by his father (35–40), and his family (40–46). These victories are as countless as the sand of the sea, but it is now time to make an end of this theme (47 f); and thus the poet returns to the praise of Corinth, and of the famous Corinthians, Sisyphus, Medea, and Glaucus (49–62).

The myth of Bellerophon (63–92). But the poet must not hurl his javelins too often; he therefore checks himself (93–95), and returns to the successes won by the victor's house; ending with a prayer that it may continue to prosper (96–115).

XIII.—ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙῼ

ΣΤΑΔΙΟΔΡΟΜῼ ΚΑΙ ΠΕΝΤΑΘΛῼ

στρ. α´

Τρισολυμπιονίκαν
ἐπαινέων οἶκον ἅμερον ἀστοῖς,
ξένοισι δὲ θεράποντα, γνώσομαι
τὰν ὀλβίαν Κόρινθον, Ἰσθμίου
πρόθυρον Ποτειδᾶνος, ἀγλαόκουρον.
ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνηταί τε, βάθρον πολίων ἀσφαλές,
Δίκα καὶ ὁμότροφος Εἰρήνα, ταμίαι ἀνδράσι πλούτου,
χρύσεαι παῖδες εὐβούλου Θέμιτος·

ἀντ. α´

ἐθέλοντι δ' ἀλέξειν
Ὕβριν, Κόρου ματέρα θρασύμυθον.
ἔχω καλά τε φράσαι, τόλμα τέ μοι
εὐθεῖα γλῶσσαν ὀρνύει λέγειν.
ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος.
ὔμμιν δέ, παῖδες Ἀλάτα, πολλὰ μὲν νικαφόρον ἀγλαΐαν ὤπασαν
ἄκραις ἀρεταῖς ὑπερελθόντων ἱεροῖς ἐν ἀέθλοις,
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον

ἐπ. α´

Ὧραι πολυάνθεμοι ἀρχαῖα σοφίσμαθ'. ἅπαν δ' εὑρόντος ἔργον.

7 ὁμότροφος (Ambrosian recension) Εἰρήνα (MGCS): ὁπότροπος (Vatican recension) Εἰράνα (BF).
ταμίαι mss (BGFC): ταμί' Ahrens (MS).

XIII.—FOR XENOPHON OF CORINTH

WINNER IN THE SHORT FOOT-RACE AND IN THE PENTATHLUM, 464 B.C.

While I laud a house, thrice victor at Olympia, gentle to her own citizens, and kindly to strangers, I shall take knowledge of prosperous Corinth, portal of Isthmian Poseidon, glorious with her noble youths. Within her walls dwelleth Law, and her sisters, the firm-set foundation of cities, even Justice and Peace that is fostered beside her, those guardians of wealth for man, the golden daughters of Themis, who excelleth in counsel; and they are resolute in repelling Insolence, the bold-tongued mother of Surfeit. Fair is the tale I have to tell, and courage that maketh straight for the mark prompteth my tongue to speak; it is a hard struggle to quell one's inborn nature.

As for you, ye sons of Alêtês! full often have the Seasons rich in flowers endued you with the splendour of victory, while, by your highest merit, ye have excelled in the sacred games; full often too have those seasons put into the hearts of men the inventions of the olden time; but all the fame is due to the first finder.

ταὶ Διωνύσου πόθεν ἐξέφανεν
σὺν βοηλάτᾳ χάριτες διθυράμβῳ;
τίς γὰρ ἱππείοις ἐν ἔντεσσιν μέτρα,
ἢ θεῶν ναοῖσιν οἰωνῶν βασιλέα δίδυμον
ἐπέθηκ'; ἐν δὲ Μοῖσ' ἁδύπνοος,
ἐν δ' Ἄρης ἀνθεῖ νέων οὐλίαις αἰχμαῖσιν ἀνδρῶν.

στρ. β'

ὕπατ' εὐρὺ ἀνάσσων
Ὀλυμπίας, ἀφθόνητος ἔπεσσιν
γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ,
καὶ τόνδε λαὸν ἀβλαβῆ νέμων
Ξενοφῶντος εὔθυνε δαίμονος οὖρον·
δέξαι τέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἄγει πεδίων ἐκ Πίσας,
πεντάθλῳ ἅμα σταδίου νικῶν δρόμον· ἀντεβόλησεν
τῶν ἀνὴρ θνατὸς οὔπω τις πρότερον.

ἀντ. β'

δύο δ' αὐτὸν ἔρεψαν
πλόκοι σελίνων ἐν Ἰσθμιάδεσσιν
φανέντα· Νέμεά τ' οὐκ ἀντιξοεῖ.

29 τέ Ambrosian recension (MS): δέ Vatican recension (BGFO).

Whence was it that the graces of Dionysus first came to light, with the ox-driving dithyramb?[1] Aye, and who was it that, amid the harness of horses, invented the restraining bridle,[2] or, on the temples of the gods, planted the twin king of birds?[3] And there the Muse with her sweet breath, there too the war-god flourisheth with the deadly spears of youthful heroes.

Lord supreme of Olympia! that reignest far and wide, O Father Zeus! never, for all time, be thou jealous of our language, but, ruling this people in all security, grant a straight course to the fair breeze of Xenophon's good fortune, and accept from him the duly ordered triumph-band in honour of his crowns, the band that he bringeth from the plains of Pisa, being victor in the five events, as well as in the foot-race. He hath thus attained what no mortal man ever yet attained before. And two wreaths of wild celery[4] crowned him, when he appeared at the Isthmian festival; and Nemea hath shown no unkindly

[1] In early times, an ox was the prize of the victor in the dithyramb. Simonides describes himself as the winner of "fifty-six bulls and tripods." Frag. 145 (202).

[2] In the rest of this ode, Pindar never directly names the "restraining bridle," or bit; but resorts to a series of happy periphrases:—"a bridle with a golden band" (65), "a charm for the steed" (68), "a wondrous thing" (73), "a golden tamer of the horse's temper" (78), and "the gentle spell" (85).

[3] *i.e.* placed the eagle, as a "finial," on the top of each of the two gables or pediments.

[4] The crown of σέλινον was given as a prize in the Isthmian games (cp. *N.* iv 88, and *I.* ii 16 and viii 64). σέλινον is best identified, not with "parsley," *Petroselinum sativum*, but with "wild celery," *Apium graveolens*. The river and the town Selinûs in Sicily derived their name from the wild celery which grew plentifully on the banks of the river (Head's *Historia Numorum*, p. 146, ed. 1887).

πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφεοῦ
ῥεέθροισιν αἴγλα ποδῶν ἀνάκειται,
Πυθοῖ τ' ἔχει σταδίου τιμὰν διαύλου θ' ἁλίῳ ἀμφ' ἑνί, μηνός τέ οἱ
τωὐτοῦ κρανααῖς ἐν Ἀθάναισι τρία ἔργα ποδαρκὴς
ἁμέρα θῆκε κάλλιστ' ἀμφὶ κόμαις,

ἐπ. β'

Ἑλλώτια δ' ἑπτάκις· ἐν δ' ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν
Πτοιοδώρῳ σὺν πατρὶ μακρότεραι
Τερψίᾳ θ' ἕψοντ' Ἐριτίμῳ τ' ἀοιδαί.
ὅσσα τ' ἐν Δελφοῖσιν ἀριστεύσατε
ἠδὲ χόρτοις ἐν λέοντος, δηρίομαι πολέσιν
περὶ πλήθει καλῶν, ὡς μὰν σαφὲς
οὐκ ἂν εἰδείην λέγειν ποντιᾶν ψάφων ἀριθμόν.

στρ. γ'

ἕπεται δ' ἐν ἑκάστῳ
μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.
ἐγὼ δὲ ἴδιος ἐν κοινῷ σταλεὶς
μῆτίν τε γαρύων παλαιγόνων
πόλεμόν τ' ἐν ἡρωΐαις ἀρεταῖσιν
οὐ ψεύσομ' ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυκνότατον παλάμαις ὡς θεόν,
καὶ τὰν πατρὸς ἀντία Μήδειαν θεμέναν γάμον αὐτᾷ,
ναΐ σώτειραν Ἀργοῖ καὶ προπόλοις.

ἀντ. γ'

τὰ δὲ καί ποτ' ἐν ἀλκᾷ
πρὸ Δαρδάνου τειχέων ἐδόκησαν
ἐπ' ἀμφότερα μαχᾶν τάμνειν τέλος,

42 τερψίες θ' — ἐρίτιμοί τ' mss, corrected by Erasmus Schmid. ἔψοντ' mss (MGFCS): ἕσποντ' Bothe (B).

mood; and, at the stream of Alpheüs, is stored up the glory won by the swift feet of his father, Thessalus. At Pytho, he hath the fame of the single and the double foot-race, won within the circuit of the self-same sun; and, in the same month, at rocky Athens did one swift day fling o'er his hair three fairest crowns of victory, and seven times was he victorious at the festival of Athênâ Hellôtis. In Poseidon's games betwixt the seas, too long would be the songs which shall attain to all the victories won by Terpsias and Eritîmus, with their father Ptoeödôrus[1]; and, as for all your prowess at Delphi, and in the Lion's haunts,[2] I am ready to contend with many as to the number of your prizes; for, in truth, I could not have the skill to tell the number of the pebbles of the sea.

Yet measure due is meet in all things, and the fitting moment is the best aim of knowledge; but I, in the fleet of the common joy, setting forth on a course of my own, and telling of the craft and the warrior-worth of the men of yore, shall, in the tale of heroic prowess, truly speak of Corinth. I shall tell of Sisyphus, who, like a very god, was most wise in his counsels; and of Medea, who resolved on her own marriage against her father's will, and thus saved the ship Argo and her seamen. And, again, of old, in the fight before the walls of Dardanus, they[3] were deemed to decide the issue of battles on either side, whether

[1] We might naturally suppose that Ptoeödôrus was the father of Terpsias and Eritîmus; but the scholia make Ptoeödôrus (son of Thessalus) a brother, and Eritîmus a son or grandson, of Terpsias.
[2] Nemea. [3] Corinthians, implied in the context.

τοὶ μὲν γένει φίλῳ σὺν Ἀτρέος
Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν
εἴργοντες· ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρόμεον Δαναοί. τοῖσι μὲν
ἐξεύχετ' ἐν ἄστεϊ Πειράνας σφετέρου πατρὸς ἀρχὰν
καὶ βαθὺν κλᾶρον ἔμμεν καὶ μέγαρον·

ἐπ. γ'

ὃς τᾶς ὀφιώδεος υἱόν ποτε Γοργόνος ᾗ πόλλ' ἀμφὶ κρουνοῖς
Πάγασον ζεῦξαι ποθέων ἔπαθεν,
πρίν γέ οἱ χρυσάμπυκα κούρα χαλινὸν
Παλλὰς ἤνεγκ'· ἐξ ὀνείρου δ' αὐτίκα
ἦν ὕπαρ· φώνασε δ'· "Εὕδεις, Αἰολίδα βασιλεῦ;
ἄγε φίλτρον τόδ' ἵππειον δέκευ,
καὶ Δαμαίῳ νιν θύων ταῦρον ἀργᾶντα πατρὶ δεῖξον."

στρ. δ'

κυαναιγὶς ἐν ὄρφνᾳ
κνώσσοντί οἱ παρθένος τόσα εἰπεῖν
ἔδοξεν· ἀνὰ δ' ἐπᾶλτ' ὀρθῷ ποδί.
παρκείμενον δὲ συλλαβὼν τέρας,
ἐπιχώριον μάντιν ἄσμενος εὗρεν,
δεῖξέν τε Κοιρανίδᾳ πᾶσαν τελευτὰν πράγματος, ὥς τ' ἀνὰ βωμῷ θεᾶς
κοιτάξατο νύκτ' ἀπὸ κείνου χρήσιος. ὥς τέ οἱ αὐτὰ
Ζηνὸς ἐγχεικεραύνου παῖς ἔπορεν

ἀντ. δ'

δαμασίφρονα χρυσόν.
ἐνυπνίῳ δ' ᾇ τάχιστα πιθέσθαι
κελήσατό μιν, ὅταν δ' εὐρυσθενεῖ

79 ᾇ *E* (MGFCS): ὡς Byzantine mss (B).

they were essaying, with the dear son of Atreus, to recover Helen, or were steadfastly opposing the attempt. And the Danai trembled before Glaucus, when he came from Lycia, while he boasted before them that in the city of Peirênê lay the rule and the rich inheritance and the hall of his own ancestor; who verily suffered sorely when he was eager to bind beside the spring Pêgasus, the son of the snake-girt Gorgon, until at last the virgin Pallas brought a bridle with a golden band, and the dream became a vision of broad day, and she said, "Sleepest thou, king, son of Aeolus? Come! take this to charm thy steed; and, sacrificing a white bull, bring it into the presence of thy grandsire, the tamer of horses."[1] Such were the words which the queen of the dark aegis seemed to say to him as he slumbered in the darkness; and at once he leapt to his feet, and seizing the wondrous thing that lay beside him, he gladly went and found Polyîdus, the seer of that land, and told the son of Coeranus the whole story,—how that, at the bidding of the seer, he had laid him down to rest for the night on the altar of the goddess, and how the very daughter of Zeus who hurleth the thunderbolt had given him that golden tamer of the horse's temper. And the seer bade him with all speed do the bidding of the dream; and, when he sacrificed the strong-footed

[1] Bellerophon's father, Aeolus, was a reputed son of Poseidon.

καρταίποδ' ἀναρύῃ Γεαόχῳ,
θέμεν Ἱππίᾳ βωμὸν εὐθὺς Ἀθάνᾳ.
τελεῖ δὲ θεῶν δύναμις καὶ τὰν παρ' ὅρκον καὶ παρὰ ἐλπίδα κούφαν κτίσιν.
ἦτοι καὶ ὁ καρτερὸς ὁρμαίνων ἕλε Βελλεροφόντας,
φάρμακον πραῢ τείνων ἀμφὶ γένυι,

ἐπ. δ΄

ἵππον πτερόεντ'· ἀναβὰς δ' εὐθὺς ἐνόπλια χαλκωθεὶς ἔπαιζεν.
σὺν δὲ κείνῳ καί ποτ' Ἀμαζονίδων
αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμων
τοξόταν βάλλων γυναικεῖον στρατόν,
καὶ Χίμαιραν πῦρ πνέοισαν καὶ Σολύμους ἔπεφνεν.
διασωπάσομαί οἱ μόρον ἐγώ·
τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι δέκονται.

στρ. ε΄

ἐμὲ δ' εὐθὺν ἀκόντων
ἱέντα ῥόμβον παρὰ σκοπὸν οὐ χρὴ
τὰ πολλὰ βέλεα καρτύνειν χεροῖν.
Μοίσαις γὰρ ἀγλαοθρόνοις ἑκὼν
Ὀλιγαιθίδαισίν τ' ἔβαν ἐπίκουρος.
Ἰσθμοῖ τά τ' ἐν Νεμέᾳ παύρῳ ἔπει θήσω φανέρ' ἀθρό', ἀλαθής τέ μοι

81 ἀναρύῃ old mss (MGFS[3]): αὐερύῃ lemma of scholium, corrected by Drachmann (BCS[1]).

83 τελεῖ δὲ most mss (MGFCS): τελεῖ D alone (B).

88 ψυχρᾶς mss (BMGFC), ψυχρῶν S. ἐρήμων Hermann (GC): ἐρήμου mss (BMFS).

97 ἐπίκουρος. Ἰσθμοῖ—Νεμέᾳ παύρῳ M in notes (GFCS) ἐπίκουρος Ἰσθμοῖ—Νεμέᾳ. παύρῳ δ' (B and M in text).

beast to the Lord of the earth, straightway to dedicate an altar to Athênê, the goddess of horses. Now the power of the gods maketh that which one would vow to be impossible and beyond all hope, a light achievement. Verily, even so the strong Bellerophon, after all his eager striving, caught the winged steed, solely by stretching athwart his jaws that gentle spell; and, mounting on his back, at once he played the weapon-play in his brazen armour; and, riding on that steed, he assailed from the lonely bosom of the chill air that army of womankind, the archer host of Amazons; and even slew the fire-breathing Chimaera, and the Solymi. I shall pass in silence over his doom; but Pegasus hath found his shelter in the olden stalls of Zeus in Olympus.

But I, while casting my javelins straight with a whirl must not miss the mark in plying my many darts with the might of my hands.[1] For gladly have I come, as a champion of the Muses enthroned in splendour, and also of the race of Oligaethus. As to their victories at the Isthmus and at Nemea, with a few words shall I make all of them manifest; and,

[1] *παρὰ σκοπόν*, "beside the mark," is taken with *οὐ χρὴ* by the scholia, and by Thiersch, Dissen, Mezger, and Gildersleeve. Any praise (like further details on the mythical glories of Corinth) that is not directly aimed at the victor, is a dart that goes beside the mark. *παρὰ σκοπὸν* (rendered "by the mark") is, however, taken by Fennell with *εὐθὺν ἀκόντων ἱέντα ῥόμβον*. But *παρὰ σκοπὸν* is best placed in the second clause, where it is naturally contrasted with *εὐθύν* in the first.

ἔξορκος ἐπέσσεται ἑξηκοντάκι δὴ ἀμφοτέρωθεν
ἁδύγλωσσος βοᾳ̂ κάρυκος ἐσλοῦ.

ἀντ. ε΄

τὰ δ᾽ Ὀλυμπίᾳ αὐτῶν
ἔοικεν ἤδη πάροιθε λελέχθαι·
τά τ᾽ ἐσσόμενα τότ᾽ ἂν φαίην σαφές·
νῦν δ᾽ ἔλπομαι μέν, ἐν θεῷ γε μὰν
τέλος· εἰ δὲ δαίμων γενέθλιος ἕρποι,
Δὶ τοῦτ᾽ Ἐνυαλίῳ τ᾽ ἐκδώσομεν πράσσειν. τὰ δ᾽ ὑπ᾽ ὀφρύϊ Παρνασσίᾳ
ἓξ· Ἄργεΐ θ᾽ ὅσσα καὶ ἐν Θήβαις, ὅσα τ᾽ Ἀρκάσιν ἀνάσσων
μαρτυρήσει Λυκαίου βωμὸς ἄναξ,

ἐπ. ε΄

Πέλλανά τε καὶ Σικυὼν καὶ Μέγαρ᾽ Αἰακιδᾶν τ᾽ εὐερκὲς ἄλσος,
ἅ τ᾽ Ἐλευσὶς καὶ λιπαρὰ Μαραθών,
ταί θ᾽ ὑπ᾽ Αἴτνας ὑψιλόφου καλλίπλουτοι
πόλιες, ἅ τ᾽ Εὔβοια· καὶ πᾶσαν κατὰ
Ἑλλάδ᾽ εὑρήσεις ἐρευνῶν μάσσον᾽ ἢ ὡς ἰδέμεν.
ἄνα, κούφοισιν ἐκνεῦσαι ποσίν·
Ζεῦ τέλει᾽, αἰδῶ δίδοι καὶ τύχαν τερπνῶν γλυκεῖαν.

99 *δὴ ἀμφ.* BMGFC; *δὴμφ.* S; *δ᾽ ἀμφ.* old mss.
103 *τά τ᾽* Vatican recension (GFCS): *τὰ δ᾽* Ambrosian recension (BM).
106 *ὑπ᾽* *A* (MGFC), conj. Bergk: *ἐπ᾽* *B* (BS).
106 f. Παρνασσίᾳ ἓξ· *BC* and scholium ἑξάκις (GS): Παρνασίᾳ. ἐν *NOB* (BFC). Παρνασίᾳ, ἓξ ἄρατ᾽· ἐν Ἄργεϊ κἂν Θήβαις M.
107 Ἀρκάσιν ἀνάσσων old mss (S³, Ἀρκάσι βάσσαις S¹):

as a true witness under solemn oath, the sweet-tongued voice of a goodly herald, heard full sixty times at both places, will ratify my words. As for the victories won by them at Olympia, they have, meseems, been already mentioned, and, of those in the future, I could tell clearly in the days to come. For the present I cherish hope, howbeit the issue is in God's hand; but, if the good fortune of the house have free course, we shall leave this to Zeus and Enyalius to accomplish. And the prizes won beneath the brow of Parnassus, six in number, and, all in Argos, and in Thebes, and all that shall be witnessed by the royal altar of the Lycaean mount that ruleth over the Arcadians, and by Pellâna, and Sicyon, and Megara, and the fair-walled precinct of the sons of Aeacus, and Eleusis, and fertile Marathon, and the cities beauteous in wealth beneath the lofty crest of Etna, and Euboea,—aye, even throughout all Hellas, you may search and find them too many for the eye to view. Get thee up and swim away with nimble feet! and do thou, O Zeus, the giver of perfection, grant reverence and the sweet good-fortune of a happy lot.

'Αρκάσι' ἀνάσσων interpolated mss; 'Αρκὰς ἀνάσσων Hermann (BG); 'Αρκάσιν ἄσσον M, — ᾄσσων C, — ἀέθλων F.

114 ἄνα Pauw, and Kayser with old scholia (BGFCS[1]): ἀλλὰ mss (MS[3]).

114 f. ποσίν· Ζεῦ τέλει', (MGFCS): ποσίν, Ζεῦ τέλει'· (B).

OLYMPIAN XIV

FOR ASÔPICHUS OF ORCHOMENUS

INTRODUCTION

Orchomenus in Boeotia was a most ancient city. It was the home of the primeval Minyae, and the Graces were there worshipped from the earliest times. The Ode is a brief processional hymn, mainly in honour of the Graces. The Scholiasts state that the victor won the short foot-race for boys at Olympia in *Ol.* 76 (476) or *Ol.* 77 (472), but these Olympiads, and also *Ol.* 75, 78, 79, are already assigned to other victors. *Ol.* 76 is probably a mistake for *Ol.* 73 (488 B.C.).

The Graces are invoked as the queens of Orchomenus, and as the givers of all blessings; they are enthroned beside the Pythian Apollo (1–11). Each of them is next invoked by name. The aid of Thalia has won the event, which has made the city of the Minyae victorious at Olympia (15–18). Echo is bidden to bear the glad tidings to the father of the victor in the world below (11–22).

XIV.—ΑΣΩΠΙΧῼ ΟΡΧΟΜΕΝΙῼ

ΣΤΑΔΙΕΙ (παιδὶ Κλεοδάμου)

στρ. α′

Καφισίων ὑδάτων
λαχοῖσαι, αἵτε ναίετε καλλίπωλον ἕδραν,
ὦ λιπαρᾶς ἀοίδιμοι βασίλειαι
Χάριτες Ὀρχομενοῦ, παλαιγόνων Μινυᾶν ἐπίσκοποι,
κλῦτ᾽, ἐπεὶ εὔχομαι. σὺν γὰρ ὔμμιν τὰ τερπνὰ καὶ
τὰ γλυκέ᾽ ἄνεται πάντα βροτοῖς,
εἰ σοφός, εἰ καλός, εἴ τις ἀγλαὸς ἀνήρ.
οὐδὲ γὰρ θεοὶ σεμνᾶν Χαρίτων ἄτερ
κοιρανέοισιν χοροὺς οὔτε δαῖτας· ἀλλὰ πάντων ταμίαι
ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ
Πύθιον Ἀπόλλωνα θρόνους,
ἀέναον σέβοντι πατρὸς Ὀλυμπίοιο τιμάν.

στρ. β′

<ὦ> πότνι᾽ Ἀγλαΐα
φιλησίμολπέ τ᾽ Εὐφροσύνα, θεῶν κρατίστου
παῖδες, ἐπακοοῖτε νῦν, Θαλία τε
ἐρασίμολπε, ἰδοῖσα τόνδε κῶμον ἐπ᾽ εὐμενεῖ τύχᾳ

2 αἵτε mss (BMGFO) : ταί τε Bergk (S).
4 Ὀρχ. most mss (GFO) : Ἐρχ. two late mss (BMS).
6 γλυκέ᾽ ἄνεται Kayser (GCS) : γλυκέα γίνεται mss (BMF).
13 ὦ *P* (edd.). πότνιά τε Vatican recension.
15 ἐπακοοῖτε νῦν Bergk (M[1] GFCS) ; ἐπάκοοι τὸ νῦν M[2]: ἐπάκοοι νῦν mss ; ἐπάκοος γενοῦ Hermann (B).

XIV.—FOR ASOPICHUS OF ORCHOMENUS

WINNER IN THE BOYS' SHORT FOOT-RACE 488 (?) B.C.

Ye that have your portion beside the waters of Cephîsus! Ye that dwell in a home of fair horses! Ye Graces of fertile Orchomenus, ye queens of song that keep watch over the ancient Minyae,[1] listen to my prayer! For, by your aid, all things pleasant and sweet are accomplished for mortals, if any man be skilled in song, or be fair to look upon, or hath won renown. Yea, not even the gods order the dance or the banquet, without the aid of the holy Graces. Nay, rather, they are the ministrants of all things in heaven, where their thrones are set beside the Lord of the golden bow, the Pythian Apollo, and where they adore the ever-flowing honour of the Olympian Father

O queen Aglaïa, and Euphrosynê, that lovest the dance and song, ye daughters of the mightiest of the gods! may ye listen now; and thou Thalîa, that art enamoured of the song and dance, when thou hast looked upon this triumphant chorus, as it lightly steppeth along in honour of the victor's good

[1] The ancient inhabitants of Orchomenus.

κοῦφα βιβῶντα· Λυδῷ γὰρ Ἀσώπιχον τρόπῳ
ἔν τε μελέταις ἀείδων ἔμολον,
οὕνεκ᾽ Ὀλυμπιόνικος ἁ Μινυεία
σεῦ ἕκατι. μελανοτειχέα νῦν δόμον
Φερσεφόνας ἔλθ᾽, Ἀχοῖ, πατρὶ κλυτὰν φέροισ᾽ ἀγγελίαν,
Κλεόδαμον ὄφρ᾽ ἰδοῖσ᾽, υἱὸν εἴπῃς ὅτι οἱ νέαν
κόλποις παρ᾽ εὐδόξοις Πίσας
ἐστεφάνωσε κυδίμων ἀέθλων πτεροῖσι χαίταν.

22 Κλεόδαμον (MGFCS); Κλεύδαμον B: Κλεοδάμῳ *B* alone.
23 εὐδόξοις Boeckh (FS): εὐδόξοιο mss; εὐδόξου (MGC).

fortune. For I have come to sing the praise of Asôpichus with Lydian tune and with meditated lays, because, thanks to thee, the house of the Minyae is victorious in Olympia.

Now! hie thee, Echo, to the dark-walled home of Persephonê, and bear the glorious tidings to the father, so that, when thou hast seen Cleodâmus, thou mayest tell him that, beside the famous vale of Pisa, his son hath crowned his youthful locks with garlands won from the ennobling games.

THE PYTHIAN ODES

PYTHIAN I

FOR HIERON OF AETNA

INTRODUCTION

In 476 B.C. Hieron, after transporting all the inhabitants of Catana to Leontîni, peopled it afresh with 5,000 settlers from the Peloponnêsus, and 5,000 from Syracuse, and gave this new city the name of Aetna. In 475 there was a great eruption of Mount Etna, described in the course of this Ode (21–28). In 474 the naval attack of the Etruscans on Cumae was repelled by the ships of Hieron (72); and, in the year 476, Hieron, who had founded Aetna in 476, caused himself to be proclaimed as "Aetnaean" (32) on the occasion of the Pythian victory celebrated in this Ode. This victory of Hieron's chariot was won in the 29th Pythiad, that is, in August, 470. The same victory is celebrated in the fourth Ode of Bacchylides.

The lyre or cithern is here invoked as the instrument of Apollo and the Muses; its music is obeyed by the dancer's step and by the singer's voice; even by the thunderbolt and the bird of Zeus, and by the son of Zeus, namely the god of War (1–12).

But Music is hated by all that Zeus loves not, as by Typhon, pinioned beneath Mount Etna, whence he flings up jets of unapproachable fire (13–28).

The poet prays for the favour of the lord of Mount Etna, whose namesake city was glorified on the Pythian course by its famous founder, when the herald proclaimed him as the "Aetnaean" (29–33). This victory is a happy omen for the new city (33-38). Apollo is also prayed to make the land a land of noble men (39 f).

All the exploits of man are due to the gods (41 f). Then follow the praises of Hieron, and the prayer that, like Philoctêtês of old, he may be befriended by a god (43–57).

Let the victory be celebrated by the Muse at the palace of Hieron's son, Deinomenes, now King of Aetna (58–60), the city which Hieron has established according to the laws of the Dorian race (61–66). May this harmony between princes and people abide; may peace be handed down from sire to son (67–70); and may Zeus keep the Carthaginian and the Etruscan in their own homes, now that they have seen the insolence of their ships quelled off Cumae (71–75). The victory of Himera is to Hieron and his brothers what Salamis is to Athens, what Plataea is to Sparta (75–80).

But brevity is best. Men hate to hear of the prosperity of others; but it is better to be envied than pitied (81–85). Hieron is prompted to keep to the cause of justice and truth, and to continue to be generous and kindly (86–92). When men are dead, it is Fame that reveals their true lives to chroniclers and to poets. Neither the generous kindliness of Croesus, nor the cruelty of Phalaris is forgotten. Good fortune is first; good fame is next; and the winning of both is the highest crown (92–100).

ΠΥΘΙΟΝΙΚΑΙ

I.—ΙΕΡΩΝΙ ΑΙΤΝΑΙῼ

ΑΡΜΑΤΙ

στρ. α'

Χρυσέα φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων
σύνδικον Μοισᾶν κτέανον· τᾶς ἀκούει μὲν βάσις,
ἀγλαΐας ἀρχά,
πείθονται δ' ἀοιδοὶ σάμασιν,
ἁγησιχόρων ὁπόταν προοιμίων ἀμβολὰς τεύχῃς
ἐλελιζομένα.
καὶ τὸν αἰχματὰν κεραυνὸν σβεννύεις
ἀενάου πυρός. εὕδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός,
ὠκεῖαν πτέρυγ' ἀμφοτέρωθεν χαλάξαις,

ἀντ. α'

ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπί οἱ νεφέλαν
ἀγκύλῳ κρατί, γλεφάρων ἁδὺ κλαΐστρον, κατέ-
χευας· ὁ δὲ κνώσσων
ὑγρὸν νῶτον αἰωρεῖ, τεαῖς
ῥιπαῖσι κατασχόμενος. καὶ γὰρ βιατὰς Ἄρης,
τραχεῖαν ἄνευθε λιπὼν
ἐγχέων ἀκμάν, ἰαίνει καρδίαν
κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας,
ἀμφί τε Λατοΐδα σοφίᾳ βαθυκόλπων τε Μοισᾶν.

ἐπ. α'

ὅσσα δὲ μὴ πεφίληκε Ζεύς, ἀτύζονται βοὰν

THE PYTHIAN ODES

I.—FOR HIERON OF AETNA

WINNER IN THE CHARIOT-RACE 470 B.C.

O GOLDEN lyre, that art owned alike by Apollo and by the violet-tressed Muses! thou lyre, which the footstep heareth, as it beginneth the gladsome dance; lyre, whose notes the singers obey, whenever, with thy quivering strings, thou preparest to strike up the prelude of the choir-leading overture!

Thou abatest even the warring thunderbolt of everlasting flame; and the eagle, king of birds, sleepeth on the sceptre of Zeus, while his swift pinions twain are drooping, and a darksome mist is shed over his bending head, sweetly sealing his eyelids; and the bird, as he slumbereth, heaveth his buxom back beneath the spell of thy throbbing tones. For even the stern god of war setteth aside his rude spears so keen, and warmeth his heart in deep repose; and thy shafts of music soothe even the minds of the deities, by grace of the skill of Lêto's son and the deep-zoned Muses.

But all the beings that Zeus hath not loved, are

Πιερίδων ἀΐοντα, γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον,
ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος,
Τυφὼς ἑκατοντακάρανος· τόν ποτε
Κιλίκιον θρέψεν πολυώνυμον ἄντρον· νῦν γε μὰν
ταί θ' ὑπὲρ Κύμας ἁλιερκέες ὄχθαι
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων δ' οὐρανία συνέχει,
νιφόεσσ' Αἴτνα, πάνετες χιόνος ὀξείας τιθήνα·

στρ. β'

τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἁγνόταται
ἐκ μυχῶν παγαί· ποταμοὶ δ' ἁμέραισιν μὲν προχέοντι ῥόον καπνοῦ
αἴθων'· ἀλλ' ἐν ὄρφναισιν πέτρας
φοίνισσα κυλινδομένα φλὸξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν πατάγῳ.
κεῖνο δ' Ἁφαίστοιο κρουνοὺς ἑρπετὸν
δεινοτάτους ἀναπέμπει· τέρας μὲν θαυμάσιον προσιδέσθαι, θαῦμα δὲ καὶ παρεόντων ἀκοῦσαι,

ἀντ. β'

οἷον Αἴτνας ἐν μελαμφύλλοις δέδεται κορυφαῖς
καὶ πέδῳ, στρωμνὰ δὲ χαράσσοισ' ἅπαν νῶτον ποτικεκλιμένον κεντεῖ.
εἴη, Ζεῦ, τὶν εἴη ἁνδάνειν,
ὃς τοῦτ' ἐφέπεις ὄρος, εὐκάρποιο γαίας μέτωπον, τοῦ μὲν ἐπωνυμίαν
κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν
γείτονα, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν ἀγγέλλων Ἱέρωνος ὑπὲρ καλλινίκου

20 πανέτης S.
26 παρεόντων *CM* (MGCS): παριόντων most mss (BF).

astonied, when they hear the voice of the Pierides, whether on the earth, or on the resistless sea; whereof is he who lieth in dread Tartarus, that foeman of the gods, Typhon with his hundred heads, who was nurtured of old by the famed Cilician cave, though now the steep shores above Cymê, and Sicily too, lieth heavy on his shaggy breast, and the column that soareth to heaven crusheth him, even snow-clad Etna, who nurseth her keen frost for the live-long year,—Etna, from whose inmost caves burst forth the purest founts of unapproachable fire, and, in the day-time, her rivers roll a lurid stream of smoke, while amid the gloom of night, the ruddy flame, as it sweepeth along, with crashing din whirleth rocks to the deep sea far below. And that monster flingeth aloft the most fearful founts of fire, a wondrous marvel to behold, a wonder even to hear, when men are hard by; such a being is he that lieth bound between those dark-leaved heights and the ground below, while all his out-stretched back is goaded by his craggy couch.

Grant, grant, we may find grace with thee, O Zeus, that hauntest that mount, that forefront of a fruitful land,—that mount, whose namesake city near at hand was glorified by its famous founder, when the herald proclaimed her in the Pythian course by telling of Hieron's noble victory with the chariot.[1] Even

[1] The city of Aetna, founded in 476 by Hieron.

ἐπ. β′

ἅρμασι. ναυσιφορήτοις δ᾿ ἀνδράσι πρώτα χάρις
ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὖρον· ἐοικότα γὰρ
καὶ τελευτᾷ φερτέρου νόστου τυχεῖν. ὁ δὲ λόγος
ταύταις ἐπὶ συντυχίαις δόξαν φέρει
λοιπὸν ἔσσεσθαι στεφάνοισί <νιν> ἵπποις τε κλυτὰν
καὶ σὺν εὐφώνοις θαλίαις ὀνυμαστάν.
Λύκιε καὶ Δάλου ἀνάσσων Φοῖβε, Παρνασσοῦ τε κράναν Κασταλίαν φιλέων,
ἐθελήσαις ταῦτα νόῳ τιθέμεν εὔανδρόν τε χώραν.

στρ. γ′

ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς,
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ᾿ ἔφυν. ἄνδρα δ᾿ ἐγὼ κεῖνον
αἰνῆσαι μενοινῶν ἔλπομαι
μὴ χαλκοπάραον ἄκονθ᾿ ὡσείτ᾿ ἀγῶνος βαλεῖν ἔξω παλάμᾳ δονέων,
μακρὰ δὲ ῥίψαις ἀμεύσασθ᾿ ἀντίους·
εἰ γὰρ ὁ πᾶς χρόνος ὄλβον μὲν οὕτω καὶ κτεάνων δόσιν εὐθύνοι, καμάτων δ᾿ ἐπίλασιν παράσχοι.

ἀντ. γ′

ἦ κεν ἀμνάσειεν, οἵαις ἐν πολέμοισι μάχαις
τλάμονι ψυχᾷ παρέμειν᾿, ἁνίχ᾿ εὑρίσκοντο θεῶν παλάμαις τιμάν,

35 καὶ τελευτᾷ φερτέρου C^1 and scholium (MGFCS): ἐν καὶ τελευτᾷ DC^2; κἀν τελευτᾷ Moschopulus; καὶ τελευτὰν φερτερὰν B.
37 στεφάνοισί <νιν> Heyne (BMGFCS): στεφάνοισιν old mss; στεφάνοισί τε vulgo; στεφάνοισι σὺν Donaldson.
47 πολέμοισι mss (BMGFC): πολέμοιο Bergk (S).

as sea-faring men deem as their first blessing the coming of a favouring breeze at the outset of their voyage, for, haply, at the end also, they may win them a more prosperous return to their home; even so doth the thought inspired by his good fortune prompt the hope that this city will from henceforth be famous for victorious wreaths and coursers, and that its name will be heard amid tuneful triumphs. O Phoebus, lord of Lycia and of Delos, thou that lovest the Castalian fount of Parnassus, mayest thou be willing to make this purpose good, and this land a land of noble men.

From the gods come all the means of mortal exploits; thanks to the gods are men wise and brave and eloquent. And, while I am eager to praise my hero, I trust I may not fling, as it were, outside the lists the bronze-tipped javelin which I brandish in my hand, but may fling it afar, and thus surpass my foes.[1] Oh that all time to come may, even as heretofore, waft him in the straight course of prosperity and of all the blessings of wealth, and also grant oblivion of all pains. Surely it will remind him in what battles amid wars he once held his ground with steadfast soul, what time, from the hands of the gods, he and his won

[1] At the foundation of the Olympic games "Phrastor with the javelin hit the mark" (*O.* x 71); but in the athletic competitions of the historic times, down to about 400 B.C., distance was the only object. See *N.* vii 71, *I.* ii 35, and cp. E. Norman Gardiner's *Greek Athletic Sports and Festivals*, pp. 339, 347, 353.

οἷαν οὔτις Ἑλλάνων δρέπει,
πλούτου στεφάνωμ' ἀγέρωχον. νῦν γε μὰν τὰν Φιλοκτήταο δίκαν ἐφέπων
ἐστρατεύθη· σὺν δ' ἀνάγκᾳ νιν φίλον
καί τις ἐὼν μεγαλάνωρ ἔσανεν. φαντὶ δὲ Λαμνόθεν ἕλκει τειρόμενον μεταβάσοντας ἐλθεῖν

ἐπ. γ'

ἥρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν·
ὃς Πριάμοιο πόλιν πέρσεν, τελεύτασέν τε πόνους Δαναοῖς,
ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.
οὕτω δ' Ἱέρωνι θεὸς ὀρθωτὴρ πέλοι
τὸν προσέρποντα χρόνον, ὧν ἔραται καιρὸν διδούς.
Μοῖσα, καὶ πὰρ Δεινομένει κελαδῆσαι
πίθεό μοι ποινὰν τεθρίππων. χάρμα δ' οὐκ ἀλλότριον νικαφορία πατέρος.
ἄγ' ἔπειτ' Αἴτνας βασιλεῖ φίλιον ἐξεύρωμεν ὕμνον·

στρ. δ'

τῷ πόλιν κείναν θεοδμάτῳ σὺν ἐλευθερίᾳ
Ὑλλίδος στάθμας Ἱέρων ἐν νόμοις ἔκτισσ'. ἐθέλοντι δὲ Παμφύλου
καὶ μὰν Ἡρακλειδᾶν ἔκγονοι
ὄχθαις ὕπο Ταϋγέτου ναίοντες αἰεὶ μένειν τεθμοῖσιν ἐν Αἰγιμιοῦ

52 *μεταβάσοντας* anon. in Boeckh (M^1GS): *μεταλ(λ)άσ(σ)οντας* mss; *μεταμείβοντας* BF; *μετανάσσοντας* Wakefield (M^2C).
62 *ἔκτισσ'. ἐθέλοντι* MGO; *ἔκτισσε θέλοντι* BFS: *ἔκτισ(σ)ε(ν) (ἐ)θέλοντι* mss.

them honour, such as no other Greek hath gathered, even a lordly crown of wealth. But now he was following in the ways of Philoctêtês,[1] when he was prompted to take the field; for, under the stress of need, even the proud man fawned for his friendship.[2] Thus do they say that god-like heroes went to bring from Lemnos the bowman son of Poeas, who was wearied with his wound, but who yet sacked the city of Priam, and ended the toil of the Danai, though he went on his way with a frame that was weak; but thus was it ordered of Fate. Even so, for the time that is still to come, may God be the preserver of Hieron, giving him all he desireth in due season.

I would bid my Muse also stand beside Deinomenês,[3] while she loudly praiseth the guerdon won by the chariot of four steeds. The victory of the sire is a joy that also concerneth the son; therefore let us devise a friendly song in honour of Aetna's king, for whom Hieron founded that city with the aid of god-built freedom, according to the laws of the rule of Hyllus. And the sons of Pamphŷlus, aye, and verily of the Heracleidae also, though they dwell beneath the cliffs of Taÿgetus, are willing to abide for ever,

[1] Philoctêtês, son of Poeas, was wounded on his way to Troy, and was left in the island of Lemnos. He there remained until the tenth year of the Trojan war, when he was brought to Troy, as an oracle had declared that the city could not be taken without the arrows, which Heracles had bequeathed to Philoctêtês.

[2] "Kymê, hard pressed by the Etruscan enemy, prayed for help from the lord of Syracuse, whose intervention on behalf of Lokroi . . . may have gained him the reputation of the general defender of oppressed Italiot cities" (Freeman's *Sicily*, ii 250). Cp. Diodorus, xi 51 (474 B.C.), *παραγενομένων πρὸς αὐτὸν πρεσβέων ἐκ Κύμης τῆς Ἰταλίας καὶ δεομένων βοηθῆσαι πολεμουμένοις ὑπὸ Τυρρηνῶν θαλαττοκρατούντων.*

[3] Son of Hieron, and ruler of Aetna.

Δωριεῖς. ἔσχον δ' Ἀμύκλας ὄλβιοι,
Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαριδᾶν βα-
θύδοξοι γείτονες, ὧν κλέος ἄνθησεν αἰχμᾶς.

ἀντ. δ'

Ζεῦ τέλει', αἰεὶ δὲ τοιαύταν Ἀμένα παρ' ὕδωρ
αἶσαν ἀστοῖς καὶ βασιλεῦσιν διακρίνειν ἔτυμον
λόγον ἀνθρώπων,
σύν τοι τίν κεν ἁγητὴρ ἀνήρ,
υἱῷ τ' ἐπιτελλόμενος, δᾶμον γεραίρων τράποι
σύμφωνον ἐς ἁσυχίαν.
λίσσομαι νεῦσον, Κρονίων, ἅμερον
ὄφρα κατ' οἶκον ὁ Φοίνιξ ὁ Τυρσανῶν τ' ἀλαλατὸς
ἔχῃ, ναυσίστονον ὕβριν ἰδὼν τὰν πρὸ
Κύμας·

ἐπ. δ'

οἷα Συρακοσίων ἀρχῷ δαμασθέντες πάθον,
ὠκυπόρων ἀπὸ ναῶν ὅ σφιν ἐν πόντῳ βάλεθ'
ἁλικίαν,
Ἑλλάδ' ἐξέλκων βαρείας δουλίας. ἀρέομαι
πὰρ μὲν Σαλαμῖνος, Ἀθαναίων χάριν,
μισθόν, ἐν Σπάρτᾳ δ' ἐρέω τὰν πρὸ Κιθαιρῶνος
μάχαν,
ταῖσι Μήδειοι κάμον ἀγκυλότοξοι,

65 Δωριεῖς *E*, Bergk (MGF): Δωριῆς *CD* (C); Δωρίοις Hermann (B).
70 ἐς *C* with scholia (MGFCS); ἐφ' Moschopulus (B): omitted in Vatican mss.
74 ὅς σφιν *E* with interpolated mss (B).
77 τὰν most mss (S[2]): omitted by *EF* alone (BMFGCS[1]).

as Dorians, under the ordinances of Aegimius.[1] They gat them Amyclae[2] and prospered, sallying forth from Pindus, those glory-laden neighbours of the Tyndaridae with their white horses; and the fame of their spear burst into bloom.

O Zeus, that crownest all things, grant that the words of men may with truth assign no less good-fortune to citizens and kings alike, beside the waters of Amenas. With thy blessing may he who himself is the leader, and giveth his behests to his son, honour the people, and prompt them to concord and peace.

Grant, I beseech thee, O son of Cronus, that the battle-shout of the Carthaginians and Etruscans may abide at home in peace and quiet, now that they have seen that their over-weening insolence off Cumae hath brought lamentation on their ships[3]; such were the losses they suffered, when vanquished by the lord of the Syracusans,—a fate which flung their young warriors from their swift ships into the sea, delivering Hellas from grievous bondage. From Salamis shall I essay to win for my reward the favour of the Athenians,[4] but, at Sparta, I shall tell of the battle before Cithaeron,[5]—those battles twain in which the Medes with curved bows suffered sorely; but, by the well-watered bank of the river

[1] There were three Dorian tribes, the Hylleis, the Pamphȳli, and the Dymânes. The Hylleis were descended from Hyllus, the son of Heracles; and the other two from Pamphȳlus and Dymas, the sons of Aegimius.

[2] An old Achaean town in Laconia, 2½ miles S.E. of Sparta; finally taken by the Dorians with the aid of the Theban Aegeidae (cp. *I.* vii 14).

[3] The naval battle off Cumae, 474 B.C.

[4] The battle of Salamis, September, 480 B.C.

[5] The battle of Plataea, 479 B.C.

παρὰ δὲ τὰν εὔυδρον ἀκτὰν Ἱμέρα παίδεσσιν
ὕμνον Δεινομένευς τελέσαις,
τὸν ἐδέξαντ᾽ ἀμφ᾽ ἀρετᾷ, πολεμίων ἀνδρῶν
καμόντων.

στρ. ε΄

καιρὸν εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις
ἐν βραχεῖ, μείων ἕπεται μῶμος ἀνθρώπων. ἀπὸ
γὰρ κόρος ἀμβλύνει
αἰανὴς ταχείας ἐλπίδας·
ἀστῶν δ᾽ ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ᾽
ἐσλοῖσιν ἐπ᾽ ἀλλοτρίοις.
ἀλλ᾽ ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος,
μὴ παρίει καλά. νώμα δικαίῳ πηδαλίῳ στρατόν·
ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.

ἀντ. ε΄

εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι
φέρεται
πὰρ σέθεν. πολλῶν ταμίας ἐσσί· πολλοὶ μάρτυρες
ἀμφοτέροις πιστοί.
εὐανθεῖ δ᾽ ἐν ὀργᾷ παρμένων,
εἴπερ τι φιλεῖς ἀκοὰν ἁδεῖαν αἰεὶ κλύειν, μὴ κάμνε
λίαν δαπάναις·
ἐξίει δ᾽ ὥσπερ κυβερνάτας ἀνὴρ
ἱστίον ἀνεμόεν. μὴ δολωθῇς, ὦ φίλος, κέρδεσιν
εὐτράπλοις· ὀπιθόμβροτον αὔχημα δόξας

ἐπ. ε΄

οἷον ἀποιχομένων ἀνδρῶν δίαιταν μανύει

85 κρέσσων *DV* (BMGFC): κρείσσων *E*; κρέσσον lemma of one Triclinian ms (s).

92 κέρδεσιν εὐτράπλοις Bücheler (s): κέρδεσιν εὐτραπέλοις old mss: εὐτραπέλοις κέρδεσσ᾽ Hermann (BMGFC); ὦ φίλε κέρδεσιν ἐντραπέλοις $C^1 D^1$.

Himeras, (I shall win reward) by paying my tribute of song to the sons of Deinomenês,—the song of praise, which they won by their valour, while their foemen were fore-spent.[1]

If thou shouldest speak in season due, blending the strands of many themes into a brief compass, less cavil followeth of men. For dull satiety blunteth all the eagerness of expectation; but that which is heard by fellow-citizens lieth heavy on their secret soul, and chiefly when it concerns the merits of others. Nevertheless, since envy is better than pity,[2] hold to thy noble course! Steer thy people with the helm of justice, and forge thy tongue on the anvil of truth! If any word, be it ever so light, falleth by chance, it is borne along as a word of weight, when it falleth from thee. Thou art the faithful steward of an ample store. Thou hast many trusty witnesses to thy deeds of either kind.[3] But do thou abide in a temper that bloometh in beauty, and, if indeed thou delightest in hearing evermore what is sweet to hear, wax not over-weary in thy spending. Rather, like a steersman, suffer thy sail to be set free to catch the breeze. Be not allured, my friend, by cunning gains! When men are dead and gone, it is only the loud acclaim of praise that surviveth mortals and revealeth their manner of

[1] At the battle of Himera, 480 B.C., Gelôn, the eldest of tho sons of Deinomenês, held the supreme command (Freeman's *Sicily*, ii 189–207); but, in the lines of Simonides on the Delphian tripod, all the four sons, Gelôn, Hierôn, Polyzêlus, and Thrasybûlus, join in recording their share in the deliverance of Hellas (*ib.* note on p. 205).

[2] Cp. Herodotus, iii 52, "it is better to be envied than to be pitied."

[3] A polite euphemism for "good or evil deeds."

καὶ λογίοις καὶ ἀοιδοῖς· οὐ φθίνει Κροίσου
φιλόφρων ἀρετά·
τὸν δὲ ταύρῳ χαλκέῳ καυτῆρα νηλέα νόον
ἐχθρὰ Φάλαριν κατέχει παντᾷ φάτις,
οὐδέ νιν φόρμιγγες ὑπωρόφιαι κοινωνίαν
μαλθακὰν παίδων ὀάροισι δέκονται.
τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ᾽ ἀκούειν
δευτέρα μοῖρ᾽· ἀμφοτέροισι δ᾽ ἀνὴρ
ὃς ἂν ἐγκύρσῃ, καὶ ἕλῃ, στέφανον ὕψιστον
δέδεκται.

life to chroniclers and to bards alike. The kindly generosity of Croesus fadeth not away, while Phalaris,[1] ruthless in spirit, who burned his victims in his brazen bull, is whelmed for ever by a hateful infamy, and no lyres beneath the roof-tree welcome him as a theme to be softly blended with the warbled songs of boys. The first of prizes is good-fortune; the second falleth to fair fame; but, whosoever findeth and winneth both, hath received the highest crown.

[1] Tyrant of Acragas, 570–554 B.C.

PYTHIAN II

FOR HIERON OF SYRACUSE

INTRODUCTION

This Ode celebrates a victory, won by Hieron of Syracuse, in a chariot-race, not at the Pythian games, but (probably) at the Theban Iolaia. It includes a reference to the deliverance of the Western Locris (18 f) from the hostile designs of Anaxilas of Rhegium in 477, and is therefore later than that event. It was not until April or May, 476, that Hieron took the title of *βασιλεύς*. This title is not given him in the present Ode. Hence the Ode is placed by Gaspar in 477–6 (probably late in 477). Schröder suggests 475, and Wilamowitz 474–0. The Ode was sung at Syracuse, whither it was sent (apparently) with a promise of a hymn to Castor at some future date (69 f). This hymn may have been identical with that in which Hieron is addressed as *ζαθέων ἱερῶν ὁμώνυμε κτίστορ Αἴτνας*, the date of which must be later than the founding of Aetna in 476 (Frag. 105).

To mighty Syracuse, rearer of men and of horses, the poet brings from Thebes a lay in honour of Hieron's victory. Hieron is aided by Artemis and Hermes, when he yokes his horses, and prays to Poseidon (1–12). Other lords have other praises,

and, even as Cinyras is praised by Cyprian voices, as beloved of Apollo, and as the minion of Aphrodîtê, so Hieron is praised by the grateful voice of the virgin of Western Locris, whose eye has won new courage from his aid (13–20). The awful doom of Ixion warns us to requite our benefactors (21–24).

The myth of Ixion (25–48).

God humbles the proud, and gives glory to the humble (49–52). The example of Archilochus warns us against calumny. Wealth and good fortune are the highest themes of song (53–56). Hieron deserves praise for his wealth and his honour; he has never been rivalled in Greece; he is famed for his exploits in war and in council, on horse and on foot. This song is sent as Tyrian cargo across the sea, and another song shall follow (57–71).

Be true to thyself; the ape is pretty in the eyes of children only, and not in those of the blessed Rhadamanthys, whose soul has no delight in deceit (72–75). Slanderers are like foxes, that gain nothing by all their cunning. The deceitful citizen is always fawning, and never speaks with a straightforward courage (76–82). Such boldness the poet cannot share; loyal to his friends, he will play the wolf against his foes. In every State straightforwardness is always best (83–88); man must not fight against God, who exalts divers persons at divers times. Even this diversity of good fortune does not satisfy the envious; eager for more, they only over-reach themselves, and suffer hurt (89–92). It is best to bear God's yoke, and not to kick against the pricks (93–95). For himself, the poet would only wish to please, and to consort with, those who are noble (96).

II.—ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙῼ

ΑΡΜΑΤΙ

στρ. α'

Μεγαλοπόλιες ὦ Συράκοσαι, βαθυπολέμου
τέμενος Ἄρεος, ἀνδρῶν ἵππων τε σιδαροχαρμᾶν δαιμόνιαι τροφοί,
ὔμμιν τόδε τᾶν λιπαρᾶν ἀπὸ Θηβᾶν φέρων
μέλος ἔρχομαι ἀγγελίαν τετραορίας ἐλελίχθονος,
εὐάρματος Ἱέρων ἐν ᾇ κρατέων
τηλαυγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις,
ποταμίας ἕδος Ἀρτέμιδος, ἇς οὐκ ἄτερ
κείνας ἀγαναῖσιν ἐν χερσὶ ποικιλανίους ἐδάμασσε πώλους.

ἀντ. α'

ἐπὶ γὰρ ἰοχέαιρα παρθένος χερὶ διδύμᾳ
ὅ τ' ἐναγώνιος Ἑρμᾶς αἰγλᾶντα τίθησι κόσμον, ξεστὸν ὅταν δίφρον
ἔν θ' ἅρματα πεισιχάλινα καταζευγνύῃ
σθένος ἵππιον, ὀρσοτρίαιναν εὐρυβίαν καλέων θεόν.
ἄλλοις δέ τις ἐτέλεσσεν ἄλλος ἀνὴρ
εὐαχέα βασιλεῦσιν ὕμνον, ἄποιν' ἀρετᾶς.
κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις

8 κεῖνας mss : Νίκας Wilamowitz.

II.—FOR HIERON OF SYRACUSE

WINNER IN THE CHARIOT-RACE AT THE THEBAN IOLAIA
475 (?) B.C.

MIGHTY city of Syracuse! holy ground of Ares, that is ever plunged in war! thou nursing-place divine of heroes and steeds that rejoice in steel! Lo, I come from splendid Thebes, and I bring a song that telleth of the race of the four-horse chariot that shaketh the earth,—that race in which Hieron was victorious with his glorious team,[1] and thus crowned Ortygia with wreaths that shine afar,—Ortygia, the haunt of the river-goddess Artemis, not without whose aid he guided with his gentle hands those steeds with broidered reins. For that maiden-goddess of the chase, and Hermes, lord of the wrestling-ring, with their twain hands present him with those gleaming trappings, when he yokes the strength of his steeds to his polished car, and to the wheels that obey the bit, while he calleth on the god who wieldeth the trident and ruleth far and wide.

Other lords have other minstrels to pay them the meed of melodious song, as the guerdon of victory. Full oft do the praises of the men of Cyprus echo

[1] This victory is supposed by Boeckh to have been won by Hieron at Thebes, at the Heracleia, also called the Iolaia, held in honour of Iolaüs, son of Iphicles, the half-brother of Heracles. The stadium of Iolaüs was outside the N.E. gate of Thebes (Pausanias ix 23, 11).

φᾶμαι Κυπρίων, τὸν ὁ χρυσοχαῖτα προφρόνως ἐφίλασ᾽ Ἀπόλλων,

ἐπ. α′

ἱερέα κτίλον Ἀφροδίτας· ἄγει δὲ χάρις φίλων ποίνιμος ἀντὶ ἔργων ὀπιζομένα·
σὲ δ᾽, ὦ Δεινομένειε παῖ, Ζεφυρία πρὸ δόμων
Λοκρὶς παρθένος ἀπύει, πολεμίων καμάτων ἐξ ἀμαχάνων
διὰ τεὰν δύναμιν δρακεῖσ᾽ ἀσφαλές.
θεῶν δ᾽ ἐφετμαῖς Ἰξίονα φαντὶ ταῦτα βροτοῖς
λέγειν ἐν πτερόεντι τροχῷ
παντᾷ κυλινδόμενον·
τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιχομένους τίνεσθαι.

στρ. β′

ἔμαθε δὲ σαφές. εὐμενέσσι γὰρ παρὰ Κρονίδαις
γλυκὺν ἑλὼν βίοτον, μακρὸν οὐχ ὑπέμεινεν ὄλβον, μαινομέναις φρασὶν
Ἥρας ὅτ᾽ ἐράσσατο, τὰν Διὸς εὐναὶ λάχον
πολυγαθέες· ἀλλά νιν ὕβρις εἰς ἀνάταν ὑπεράφανον
ὦρσεν· τάχα δὲ παθὼν ἐοικότ᾽ ἀνὴρ
ἐξαίρετον ἕλε μόχθον. αἱ δύο δ᾽ ἀμπλακίαι
φερέπονοι τελέθοντι· τὸ μὲν ἥρως ὅτι
ἐμφύλιον αἷμα πρώτιστος οὐκ ἄτερ τέχνας ἐπέμιξε θνατοῖς,

ἀντ. β′

ὅτι τε μεγαλοκευθέεσσιν ἔν ποτε θαλάμοις
Διὸς ἄκοιτιν ἐπειρᾶτο. χρὴ δὲ κατ᾽ αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον.

28 ἀνάταν mss (BM[2]); αὐάταν Bergk (FC): ἀϜάταν (M[1]G); ἀάταν Beck (S); cp. iii 24.

the name of Cinyras, Aphrodîtê's priestly minion, who was gladly loved by golden-haired Apollo. For those praises are prompted by a gratitude which giveth reverential regard in requital for kindly deeds.

But, as for thee, O son of Deinomenês, the Locrian maiden in the West singeth thy praise before her door; after bewildering troubles of war, thanks to thy power, her glance is now steadfast.

Men tell us that Ixion, as he whirleth round and round on his winged wheel, by the behests of the gods, teacheth this lesson:—men should requite the benefactor with fresh tokens of warm gratitude. He learnt that lesson only too well; for though he received the boon of a happy life among the gracious children of Cronus, he could not be content with his great prosperity, what time with madness of spirit he became enamoured of Hêra, the allotted partner of the wedded joys of Zeus. But his insolence drove him into overweening infatuation, and soon did the man, suffering what was fit, meet with a wondrous doom. For toil is the requital of both of his offences, firstly, in that the hero was the first who, not without guile, imbrued mortal men with kindred blood, and, again, in that, in the vast recesses of that bridal chamber, he tempted the honour of the spouse of Zeus. But it is ever right to mark the measure of all things by one's own station. For unlawful

εὐναὶ δὲ παράτροποι ἐς κακότατ᾽ ἀθρόαν
ἔβαλον· ποτὶ καὶ τὸν ἵκοντ᾽· ἐπεὶ νεφέλᾳ παρε-λέξατο,
ψεῦδος γλυκὺ μεθέπων, ἄϊδρις ἀνήρ·
εἶδος γὰρ ὑπεροχωτάτᾳ πρέπεν οὐρανιᾶν
θυγατέρι Κρόνου· ἅντε δόλον αὐτῷ θέσαν
Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκνα-μον ἔπραξε δεσμόν,

ἐπ. β′

ἑὸν ὄλεθρον ὅγ᾽· ἐν δ᾽ ἀφύκτοισι γυιοπέδαις πεσὼν τὰν πολύκοινον ἀνδέξατ᾽ ἀγγελίαν.
ἄνευ οἱ Χαρίτων τέκεν γόνον ὑπερφίαλον,
μόνα καὶ μόνον, οὔτ᾽ ἐν ἀνδράσι γερασφόρον οὔτ᾽ ἐν θεῶν νόμοις·
τὸν ὀνύμαξε τράφοισα Κένταυρον, ὃς
ἵπποισι Μαγνητίδεσσι ἐμίγνυτ᾽ ἐν Παλίου
σφυροῖς, ἐκ δ᾽ ἐγένοντο στρατὸς
θαυμαστός, ἀμφοτέροις
ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ᾽ ὕπερθε πατρός.

στρ. γ′

θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται,
θεός, ὃ καὶ πτερόεντ᾽ αἰετὸν κίχε, καὶ θαλασσαῖον παραμείβεται
δελφῖνα, καὶ ὑψιφρόνων τιν᾽ ἔκαμψε βροτῶν,

36 *ποτὶ καὶ τὸν ἵκοντ᾽* most mss (M): *ποτὶ κοῖτον ἵκοντ᾽* Beck, Hermann, — — *ἰόντ᾽* (B^1C); *ποτε καὶ τὸν ἕκοντ᾽* Bothe (B^2); *ποτε καὶ τὸν ἵκοντ᾽* ("the suppliant," cp. Aesch. *Eum.* 441, *σεμνὸς προσίκτωρ ἐν τρόποις Ἰξίονος*) Donaldson (F), — *ἐλόντ᾽* Schneidewin (G); "locus conclamatus" (S^1).

38 *οὐρανιᾶν* *DE*...(BF): *Οὐρανιδᾶν* Bergk (GC) cp. P. iv 194; *Οὐρανίδα* scholium (MS).

41 *ἀνδέξατ᾽* Moschopulus, Hermann[2] (BMGS), *ἀνεδέξατ᾽* old mss: *ἀνεδείξατ᾽* Beck, *ἀνδείξατ᾽* Mitscherlich, Hermann[1] (FC).

embraces have ere now flung men into the depth of trouble; such embraces came even on *him*; since it was a cloud that, all unwitting, he embraced in the bliss of his delusive dream, for, in semblance, that cloud was like unto the Queen of the Celestials, the daughter of Cronus. It was the hands of Zeus that had set that cloud as a snare for him, a beautiful bane. And so he brought about his own binding to the four spokes of the turning wheel, even his own fell doom; and, being thus entangled in bonds inextricable, he received the message of warning for all the world. Without the blessing of the Graces did that mother bear him a monstrous offspring, there was never such a mother, never such a son,[1]—an offspring unhonoured either among men or amid the ordinances of the gods. And she reared him up, and called him by the name of Centaurus, who consorted with the Magnesian mares by the spurs of Pêlion, and thence there came into being a host wondrous to look upon, resembling both their parents, the dam's side down, the upper side the sire's.[2]

God fulfilleth every purpose, even as he desireth, God that not only overtaketh the winged eagle, but also surpasseth the dolphin on the sea, and bendeth

[1] Seymour's rendering.
[2] So rendered by Gildersleeve.

ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκ᾽. ἐμὲ δὲ χρεὼν
φεύγειν δάκος ἀδινὸν κακαγοριᾶν.
εἶδον γὰρ ἑκὰς ἐὼν τὰ πόλλ᾽ ἐν ἀμαχανίᾳ
ψογερὸν Ἀρχίλοχον βαρυλόγοις ἔχθεσιν
πιαινόμενον· τὸ πλουτεῖν δὲ σὺν τύχᾳ πότμου σοφίας ἄριστον.

ἀντ. γ´

τὺ δὲ σάφα νιν ἔχεις, ἐλευθέρᾳ φρενὶ πεπαρεῖν,
πρύτανι κύριε πολλᾶν μὲν εὐστεφάνων ἀγυιᾶν καὶ στρατοῦ. εἰ δέ τις
ἤδη κτεάτεσσί τε καὶ περὶ τιμᾷ λέγει
ἕτερόν τιν᾽ ἀν᾽ Ἑλλάδα τῶν πάροιθε γενέσθαι ὑπέρτερον,
χαύνᾳ πραπίδι παλαιμονεῖ κενεά.
εὐανθέα δ᾽ ἀναβάσομαι στόλον ἀμφ᾽ ἀρετᾷ
κελαδέων. νεότατι μὲν ἀρήγει θράσος
δεινῶν πολέμων· ὅθεν φαμὶ καὶ σὲ τὰν ἀπείρονα δόξαν εὑρεῖν,

ἐπ. γ´

τὰ μὲν ἐν ἱπποσόαισιν ἄνδρεσσι μαρνάμενον, τὰ δ᾽ ἐν πεζομάχαισι· βουλαὶ δὲ πρεσβύτεραι
ἀκίνδυνον ἐμοὶ ἔπος <σὲ> ποτὶ πάντα λόγον
ἐπαινεῖν παρέχοντι. χαῖρε. τόδε μὲν κατὰ Φοίνισσαν ἐμπολὰν
μέλος ὑπὲρ πολιᾶς ἁλὸς πέμπεται·
τὸ Καστόρειον δ᾽ ἐν Αἰολίδεσσι χορδαῖς θέλων
ἄθρησον χάριν ἑπτακτύπου
φόρμιγγος ἀντόμενος.

66 <σὲ> ποτὶ Bergk (MGFCS): ποτὶ σὲ B; ποτί ῥα Moschopulus. 69 θέλων mss: ἑκὼν B.

many a proud mortal beneath his sway, while to others he giveth glory that knoweth no eld.

But I must refrain from the violent bite of slanderous calumny; for, though far removed in time, I have seen the bitter-tongued Archilochus[1] full often in distress, because he battened on bitter abuse of his foes. But wealth, with wisdom allotted thereto, is the best gift of Fortune; and thou clearly hast this boon, so that thou canst show it forth with freedom of soul, thou prince and lord of many a battlemented street and of a host of men. But if, when wealth and honour are in question, any one saith that among the men of old any other king hath surpassed thee in Hellas, in his idle fancy he striveth in vain.

I shall ascend a prow that is crowned with flowers, while I sound the praise of valour.

Youth findeth its strength in courage amid dread wars; and thence do I declare that thou also hast won thy boundless fame by fighting, not only among warrior horsemen, but also among men on foot; and thy counsels, riper than thy years, prompt me to say what cannot be challenged, even to praise thee with the fullest praise. Now fare thee well.

This song of mine is being sped athwart the foaming sea, as Tyrian merchandise; but do thou gladly look with favour on the strain in honour of Castor, the strain in mode Aeolian, greeting it in honour of the seven-toned cithern.

[1] Archilochus, the bitter satirist of Paros, flourished in 650 B.C., about 175 years before the time of the present poem.

γένοι' οἷος ἐσσὶ μαθών· καλός τοι πίθων παρὰ παισίν, αἰεὶ

στρ. δ'

καλός. ὁ δὲ Ῥαδάμανθυς εὖ πέπραγεν, ὅτι φρενῶν
ἔλαχε καρπὸν ἀμώμητον, οὐδ' ἀπάταισι θυμὸν τέρπεται ἔνδοθεν·
οἷα ψιθύρων παλάμαις ἕπετ' αἰεὶ βροτῷ.
ἄμαχον κακὸν ἀμφοτέροις διαβολιᾶν ὑποφάτιες,
ὀργαῖς ἀτενὲς ἀλωπέκων ἴκελοι.
κερδοῖ δὲ τί μάλα τοῦτο κερδαλέον τελέθει;
ἅτε γὰρ εἰνάλιον πόνον ἐχοίσας βαθὺν
σκευᾶς ἑτέρας, ἀβάπτιστός εἰμι, φελλὸς ὣς ὑπὲρ ἕρκος, ἅλμας.

ἀντ. δ'

ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς
δόλιον ἀστόν· ὅμως μὰν σαίνων ποτὶ πάντας, ἀγὰν πάγχυ διαπλέκει.
οὔ οἱ μετέχω θράσεος· φίλον εἴη φιλεῖν·
ποτὶ δ' ἐχθρὸν ἅτ' ἐχθρὸς ἐὼν λύκοιο δίκαν ὑποθεύσομαι,
ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.
ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνὴρ προφέρει,
παρὰ τυραννίδι, χὠπόταν ὁ λάβρος στρατός,
χὤταν πόλιν οἱ σοφοὶ τηρέωντι. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν,

72 γένοι', (s): γένοι' (BMGFC). γένοι' οἷος ἐσσί· μαθὼν ("when he has been trained") Headlam.

75 βροτῷ Heindorf (BMFS): βροτῶν mss (GC, preferred by Bergk and Wilamowitz, *Hieron und Pindaros*, 1901, p. 1313).

76 ὑποφάτιες mss (MGCS): ὑποφαύτιες Boeckh (F).

78 κερδοῖ Huschke (B^2GFC): κέρδει mss (B^1MS).

79 βαθὺν Bergk (s): βαθὺ mss (BMGFC); βυθοῖ Wilamowitz.

82 ἀγὰν anon. (BMGFC); ἄγαν mss (†ἄγαν s^1): ἅταν Heyne (s^3, Wilamowitz).

Be true to thyself, now that thou hast learnt what manner of man thou art. It is only in the eyes of children, as thou knowest, that the ape is "pretty," ever "pretty"; but Rhadamanthys is in bliss,[1] because he had for his allotted portion that fruit of thought which none can blame, nor is he gladdened in his inmost soul by cunning wiles, even such as always haunt a man by reason of the devices of whisperers. Stealthy purveyors of slander are a curse that baffles both sides alike; they are exceeding like unto foxes in temper. But what doth the cunning fox really gain by his cunning? For, while, when the rest of the tackle hath the fisherman's bait in the depth of the sea, I, like a cork above the net, float undipped in the brine; a deceitful citizen can never utter a word of force among noble men, yet he fawneth on all and thus weaveth on every side his tangled path. I cannot share his boldness; be it mine to befriend my friend, while, against my foe, as a foe indeed, will I play the wolf, by rushing stealthily upon him, pacing now here, now there, in diverse ways. But, under every mode of government, a man of straightforward speech cometh to the front, whether at the tyrant's court, or where the boisterous host, or where the wise, have care of the State.

But one must not fight against God, who, at one

[1] That is, "in the Islands of the Blest." Cp. *O.* ii 83. As a judge in the future life, Rhadamanthys (brother of Minos, and law-giver of Crete) owed his felicity to his love of justice.

ἐπ. δ'

ὃς ἀνέχει τοτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις ἔδωκεν μέγα κῦδος. ἀλλ' οὐδὲ ταῦτα νόον
ἰαίνει φθονερῶν· στάθμας δέ τινος ἑλκόμενοι
περισσᾶς ἐνέπαξαν ἕλκος ὀδυναρὸν ἑᾷ πρόσθε καρδίᾳ,
πρὶν ὅσα φροντίδι μητίονται τυχεῖν.
φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν
ἀρήγει· ποτὶ κέντρον δέ τοι
λακτιζέμεν τελέθει
ὀλισθηρὸς οἶμος· ἁδόντα δ' εἴη με τοῖς ἀγαθοῖς ὁμιλεῖν.

89 τοτὲ *BCE* (MS): ποτὲ *D* (BGFC).

while, exalteth the power of yonder men, and, at another, granteth high honour to others. Yet not even this doth soothe the mind of the envious; but, stretching the measuring-line too tightly, they pierce their own heart with a galling wound,[1] ere they attain what they are devising with anxious thought. Yet is it best to bear lightly the yoke that resteth on one's neck, for, as ye know, it is a slippery course to kick against the goads. But may it be my lot to please them that are noble, and to consort with them.

[1] "The measuring-line has two sharp pegs. The measurer fastens one into the ground and pulls the cord tight, in order to stretch it over more space than it ought to cover (περισσᾶς). In so doing he runs the peg into his own heart" (Gildersleeve).

PYTHIAN III

FOR HIERON OF SYRACUSE

INTRODUCTION

This Ode celebrates the victory won on the Pythian racecourse by Hieron's horse, Pherenîcus. The Scholiast on this Ode states that Hieron was victorious at the Pythian games whose dates correspond to 482 and 478 B.C. Both of these victories are implied in this Ode by the use of the plural *στεφάνοις* in line 73. But the epithet *Αἴτναιος* (69) shows that the composition of the Ode is later than 476, the year in which Hieron founded Aetna (p. 152). The composition of the Ode may therefore be assigned to the winter of 474, but the Ode commemorates the victories won by Pherenîcus in the Pythian festivals of 482 and 478. Pherenîcus is also the winning horse celebrated in the first Olympian, 476 B.C.

At the date of the present Ode, Hieron was in failing health; he was still suffering in 470 (*Pyth.* i 50–57), and he died in 467.

Would that Cheiron, the master of Asclêpius, were still alive (1–7), Apollo's son, Asclêpius, to whom his mother, Corônis, gave birth as she died on

the funeral pyre (8–46). Many were the cures wrought by Asclêpius (47–53), who at last was slain by lightning for his presumption in raising a man from the dead (54–58). Mortal men must not presume; life immortal is beyond their reach (59–62).

Would that the poet might have prevailed on Cheiron to train another healer (63–67), and thus have crossed the sea to Sicily, bearing the double boon of health and song (68–76). But the poet must stay at Thebes, and, at his own door, pay vows to Rhea for the health of Hieron (77–79).

"The immortals give to mortals two ills for every blessing" (80–82). Ills are borne bravely by the noble, such as Hieron, who has prosperity for part of his lot (82–86). Unmixed prosperity was not allotted either to Pêleus or to Cadmus (86–103). We must enjoy what we can, while we may (103–106). The poet must be content, but he will pray for wealth, and will hope for fame (107–111). Fame rests on song; song has given fame to the long lives of Nestor and Sarpêdon. Song gives length of days to merit, but this is a lot attained by few (112–116).

III.—ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙῼ

ΚΕΛΗΤΙ

στρ. α'

Ἤθελον Χείρωνά κε Φιλλυρίδαν,
εἰ χρεὼν τοῦθ' ἁμετέρας ἀπὸ γλώσσας κοινὸν εὔξασθαι ἔπος,
ζώειν τὸν ἀποιχόμενον,
Οὐρανίδα γόνον εὐρυμέδοντα Κρόνου, βάσσαισί τ' ἄρχειν Παλίου Φῆρ' ἀγρότερον,
νοῦν ἔχοντ' ἀνδρῶν φίλον· οἷος ἐὼν θρέψεν ποτὲ
τέκτονα νωδυνίας ἅμερον γυιαρκέος Ἀσκλήπιον,
ἥρωα παντοδαπᾶν ἀλκτῆρα νούσων.

ἀντ. α'

τὸν μὲν εὐΐππου Φλεγύα θυγάτηρ
πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ, δαμεῖσα χρυσέοις
τόξοισιν ὕπ' Ἀρτέμιδος,
εἰς Ἀΐδα δόμον ἐν θαλάμῳ κατέβα τέχναις Ἀπόλλωνος. χόλος δ' οὐκ ἀλίθιος
γίνεται παίδων Διός. ἁ δ' ἀποφλαυρίξαισά νιν
ἀμπλακίαισι φρενῶν, ἄλλον αἴνησεν γάμον κρύβδαν πατρός,
πρόσθεν ἀκειρεκόμᾳ μιχθεῖσα Φοίβῳ,

6 *νωδυνίας — γυιαρκέος* mss (Hermann[3], MFGCS), *—ος* "must be lengthened to save the metre": *νωδυνιᾶν — γυιαρκέων* Hermann[12] (B).

14 *ἀκειρεκόμᾳ* *BCV* (BMGFS[1]) : *ἀκερσεκόμᾳ* *E* with inferior Vatican mss (S[3]), cp. *I.* i 7.

III.—FOR HIERON OF SYRACUSE

WINNER IN THE HORSE RACE, 482, 478; DATE OF ODE, 474 (?) B.C.

If the poet's tongue might breathe the prayer that is on the lips of all, I would pray that Cheiron, son of Philyra, who is dead and gone, were now alive again,—he who once ruled far and wide as the offspring of Cronus, who was the son of Heaven. Would that that rugged monster with spirit kindly unto men, were reigning still in Pêlion's glens, even such as when, in olden days, he reared Asclêpius, that gentle craftsman who drove pain from the limbs that he healed,—that hero who gave aid in all manner of maladies.

Ere the daughter[1] of Phlegyas famed for his steeds could bear him, in the fulness of time, with the aid of Eleithuia, the goddess of child-birth, she was stricken in her chamber by the golden arrows of Artemis, and thus descended to the home of Hades by the counsels of Apollo. Not in vain is the wrath of the sons of Zeus. For she, in the errors of her heart, had lightly regarded that wrath; and, although she had aforetime consorted with Phoebus of the unshorn hair,

[1] Corônis, l. 25.

ἐπ. α′

καὶ φέροισα σπέρμα θεοῦ καθαρόν.
οὐδ᾽ ἔμειν᾽ ἐλθεῖν τράπεζαν νυμφίαν
οὐδὲ παμφώνων ἰαχὰν ὑμεναίων, ἅλικες
οἷα παρθένοι φιλέοισιν ἑταῖραι
ἑσπερίαις ὑποκουρίζεσθ᾽ ἀοιδαῖς· ἀλλά τοι
ἤρατο τῶν ἀπεόντων· οἷα καὶ πολλοὶ πάθον.
ἔστι δὲ φῦλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμώνια θηρεύων ἀκράντοις ἐλπίσιν.

στρ. β′

ἔσχε τοιαύταν μεγάλαν ἀυάταν
καλλιπέπλου λῆμα Κορωνίδος. ἐλθόντος γὰρ εὐνάσθη ξένου
λέκτροισιν ἀπ᾽ Ἀρκαδίας.
οὐδ᾽ ἔλαθε σκοπόν· ἐν δ᾽ ἄρα μηλοδόκῳ Πυθῶνι τόσσαις ἄϊεν ναοῦ βασιλεὺς
Λοξίας, κοινᾶνι παρ᾽ εὐθυτάτῳ γνώμαν πιθών,
πάντα ἴσαντι νόῳ· ψευδέων δ᾽ οὐχ ἅπτεται· κλέπτει τέ νιν
οὐ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.

ἀντ. β′

καὶ τότε γνοὺς Ἴσχυος Εἰλατίδα
ξεινίαν κοίταν ἄθεμίν τε δόλον, πέμψεν κασιγνήταν μένει
θύοισαν ἀμαιμακέτῳ
ἐς Λακέρειαν. ἐπεὶ παρὰ Βοιβιάδος κρημνοῖσιν ᾤκει παρθένος. δαίμων δ᾽ ἕτερος

24 ἀυάταν old mss (BMC), αὐάταν (F): ἀάταν Moschopulus, Heyne (S); ἀϝάταν (M¹G); cp. ii 28.
28 γνώμαν *BD* (MGFCS): γνώμᾳ *C* (B).
33 θύοισαν mss (BMGFC): θυίοισαν Wilhelm Schulze (S).

and bare within her the pure seed of the god, yet without her father's knowledge she consented to be wedded to another. She waited not for the coming of the marriage feast, nor for the music of the full-voiced hymenaeal chorus, even the playful strains that maiden-mates love to utter in evening songs. No! she was enamoured of things otherwhere,—that passion, which many, ere now, have felt. For, among men, there is a foolish company of those, who, putting shame on their home, cast their glances afar, and pursue idle dreams in hopes that shall not be fulfilled.

Such was the strong infatuation that the spirit of the fair-robed Corônis had caught. For she slept in the couch of a stranger who came from Arcadia; but she escaped not the ken of the watchful god; for, although he was then at the sacrificial shrine of Pytho, yet Loxias, the king of the temple, perceived it in his mind that knoweth all things, with his thought convinced by an unerring prompter. He never deceiveth others; and he is not himself deceived by god or man, in deed or counsel. Even so, at that time, he knew of her consorting with the stranger, Ischys, son of Elatus, and of her lawless deceit. Thereupon did he send his sister, Artemis, speeding with resistless might, even to Lacereia, for the unwedded girl was dwelling by the banks of the Boebian lake[1]; and her evil genius perverted her

[1] In S.E. Thessaly. Corônis is one of Hesiod's heroines, "who, dwelling in the Dôtian plain over against the vine-clad Amyrus, as a maid unwedded washed her feet in the Boebian lake." Cp. *Homeric Hymn* xvi, and Strabo, pp. 442, 647.

ἐς κακὸν τρέψαις ἐδαμάσσατό νιν· καὶ γειτόνων
πολλοὶ ἐπαῦρον, ἁμᾶ δ' ἔφθαρεν, πολλὰν δ' ὄρει πῦρ ἐξ ἑνὸς
σπέρματος ἐνθορὸν ἀΐστωσεν ὕλαν.

ἐπ. β'

ἀλλ' ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ
σύγγονοι κούραν, σέλας δ' ἀμφέδραμεν
λάβρον Ἁφαίστου, τότ' ἔειπεν Ἀπόλλων· "Οὐκέτι
τλάσομαι ψυχᾷ γένος ἀμὸν ὀλέσσαι
οἰκτροτάτῳ θανάτῳ ματρὸς βαρείᾳ σὺν πάθᾳ."
ὣς φάτο· βάματι δ' ἐν πρώτῳ κιχὼν παῖδ' ἐκ νεκροῦ
ἅρπασε· καιομένα δ' αὐτῷ διέφαινε πυρά·
καί ῥά νιν Μάγνητι φέρων πόρε Κενταύρῳ διδάξαι
πολυπήμονας ἀνθρώποισιν ἰᾶσθαι νόσους.

στρ. γ'

τοὺς μὲν ὦν, ὅσσοι μόλον αὐτοφύτων
ἑλκέων ξυνάονες, ἢ πολιῷ χαλκῷ μέλη τετρωμένοι
ἢ χερμάδι τηλεβόλῳ,
ἢ θερινῷ πυρὶ περθόμενοι δέμας ἢ χειμῶνι, λύσαις ἄλλον ἀλλοίων ἀχέων
ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων,
τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων πάντοθεν
φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς.

ἀντ. γ'

ἀλλὰ κέρδει καὶ σοφία δέδεται.

41 ἀμὸν BC^2 (BMGFC): ἁμὸν C^1D (S), ἐμὸν *E*.
44 διέφαινε BC^1 (MGFS): διέφανε DC^2 (B^2C).

heart and laid her low, and many of her neighbours suffered for the same, and perished with her; even as, on a mountain, the fire that hath been sped by a single spark layeth low a mighty forest.

But, when the kinsmen had placed the girl in the midst of the wooden walls of the pyre, and the wild flame of the fire-god was playing around it, then spake Apollo:—"No longer can I endure in my heart to slay my own child by a death most piteous, at the self-same time as its mother's grievous doom." He stepped forward but once, and anon he found his child, and snatched it from the corse, while the kindled fire opened for him a path of light; and he bare the babe away, and gave it to the Magnesian Centaur to teach it how to heal mortal men of painful maladies.

And those whosoever came suffering from the sores of nature, or with their limbs wounded either by gray bronze or by far-hurled stone, or with bodies wasting away with summer's heat or winter's cold, he loosed and delivered divers of them from diverse pains, tending some of them with kindly incantations, giving to others a soothing potion, or, haply, swathing their limbs with simples, or restoring others by the knife. But, alas! even the lore of leech-craft is

ἔτραπεν καὶ κεῖνον ἀγάνορι μισθῷ χρυσὸς ἐν χερσὶν φανεὶς
ἄνδρ᾽ ἐκ θανάτου κομίσαι
ἤδη ἁλωκότα· χερσὶ δ᾽ ἄρα Κρονίων ῥίψαις δι᾽ ἀμφοῖν ἀμπνοὰν στέρνων καθέλεν
ὠκέως, αἴθων δὲ κεραυνὸς ἐνέσκιμψεν μόρον.
χρὴ τὰ ἐοικότα πὰρ δαιμόνων μαστευέμεν θναταῖς φρασίν,
γνόντα τὸ πὰρ ποδός, οἵας εἰμὲν αἴσας.

ἐπ. γʹ

μή, φίλα ψυχά, βίον ἀθάνατον
σπεῦδε, τὰν δ᾽ ἔμπρακτον ἄντλει μαχανάν.
εἰ δὲ σώφρων ἄντρον ἔναι᾽ ἔτι Χείρων, καί τί οἱ
φίλτρον ἐν θυμῷ μελιγάρυες ὕμνοι
ἁμέτεροι τίθεν· ἰατῆρά τοί κέν νιν πίθον
καί νυν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμᾶν νόσων
ἤ τινα Λατοΐδα κεκλημένον ἢ πατέρος.
καί κεν ἐν ναυσὶν μόλον Ἰονίαν ταμνων θάλασσαν
Ἀρέθοισαν ἐπὶ κράναν παρ᾽ Αἰτναῖον ξένον,

στρ. δʹ

ὃς Συρακόσσαισι νέμει βασιλεὺς
πραῢς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς πατήρ.
τῷ μὲν διδύμας χάριτας,
εἰ κατέβαν ὑγίειαν ἄγων χρυσέαν κῶμόν τ᾽ ἀέθλων Πυθίων αἴγλαν στεφάνοις,
τοὺς ἀριστεύων Φερένικος ἕλ᾽ ἐν Κίρρᾳ ποτέ,
ἀστέρος οὐρανίου φαμὶ τηλαυγέστερον κείνῳ φάος
ἐξικόμαν κε βαθὺν πόντον περάσαις.

69 Ἀρέθοισαν Bergk[1] (s) : Ἀρέθουσαν mss (BMGFO).

enthralled by the love of gain; even he was seduced, by a splendid fee of gold displayed upon his palm, to bring back from death one who was already its lawful prey. Therefore the son of Cronus with his hands hurled his shaft through both of them, and swiftly reft the breath from out their breasts, for they were stricken with sudden doom by the gleaming thunderbolt. We must seek from the gods for such boons as best befit a mortal mind, knowing what lieth before our feet, and knowing of what estate we are. Seek not, my soul, the life of the immortals; but enjoy to the full the resources that are within thy reach.

But, if only the sage Cheiron had still been dwelling in his cave, and if only our honey-sweet songs had cast a spell upon his soul, surely I had persuaded him to send some one to heal noble men from their fits of fever, some one called the son of Asclêpius or of Apollo.

Thus had I gone on shipboard, cleaving the Ionian main, on my voyage to the fount of Arethusa and to the presence of my friend, the lord of Aetna, who ruleth at Syracuse as a king who is gentle to his citizens, bearing no grudge against them that are noble, while he is adored as a father by his friends from afar. And, had I reached his shores with a double boon, bringing with me golden health, as well as the triumph-song that lendeth new lustre to those crowns from the Pythian contests, which Pherenîcus won in former years at Cirrha, I aver that, on crossing the deep sea, I had landed as a light which, in his eyes, would have shone afar more brightly than the orb of heaven itself. Yet, even

ἀντ. δ'

ἀλλ' ἐπεύξασθαι μὲν ἐγὼν ἐθέλω
Ματρί, τὰν κοῦραι παρ' ἐμὸν πρόθυρον σὺν Πανὶ
μέλπονται θαμὰ
σεμνὰν θεὸν ἐννύχιαι.
εἰ δὲ λόγων συνέμεν κορυφάν, Ἱέρων, ὀρθὰν ἐπί-
στᾳ, μανθάνων οἶσθα προτέρων·
“ ἓν παρ' ἐσλὸν πήματα σύνδυο δαίονται βροτοῖς
ἀθάνατοι.” τὰ μὲν ὦν οὐ δύνανται νήπιοι κόσμῳ
φέρειν,
ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

ἐπ. δ'

τὶν δὲ μοῖρ' εὐδαιμονίας ἕπεται.
λαγέταν γάρ τοι τύραννον δέρκεται,
εἴ τιν' ἀνθρώπων, ὁ μέγας πότμος. αἰὼν δ' ἀσ-
φαλὴς
οὐκ ἔγεντ' οὔτ' Αἰακίδᾳ παρὰ Πηλεῖ
οὔτε παρ' ἀντιθέῳ Κάδμῳ· λέγονται μὰν βροτῶν
ὄλβον ὑπέρτατον οἳ σχεῖν, οἵτε καὶ χρυσαμπύκων
μελπομενᾶν ἐν ὄρει Μοισᾶν καὶ ἐν ἑπταπύλοις
ἄϊον Θήβαις, ὁπόθ' Ἁρμονίαν γᾶμεν βοῶπιν,
ὁ δὲ Νηρέος εὐβούλου Θέτιν παῖδα κλυτάν.

στρ. ε'

καὶ θεοὶ δαίσαντο παρ' ἀμφοτέροις,
καὶ Κρόνου παῖδας βασιλῆας ἴδον χρυσέαις ἐν
ἕδραις, ἕδνα τε
δέξαντο· Διὸς δὲ χάριν
ἐκ προτέρων μεταμειψάμενοι καμάτων ἔστασαν
ὀρθὰν καρδίαν. ἐν δ' αὖτε χρόνῳ
τὸν μὲν ὀξείαισι θύγατρες ἐρήμωσαν πάθαις
εὐφροσύνας μέρος αἱ τρεῖς· ἀτὰρ λευκωλένῳ γε
Ζεὺς πατὴρ

so, 'tis my wish to offer a vow to the Mother-goddess, that adorable queen, whose praises, with those of Pan, are oft sung of maidens in the night beside my portal.

But since thou, Hieron, art skilled to learn the true lesson that is taught by the sayings of former time, the immortals, as thou knowest, apportion to man two trials for every boon they grant; and these trials foolish men cannot bear with a good grace, but the noble can, by ever turning the fairer side to the front.

Yet thou art attended by a happy lot, for lo! the lord of his people, if any man, is viewed with favour by Fortune. But a life free from reverses was the fate neither of Pêleus, son of Aeacus, nor of god-like Cadmus. Yet we learn that they attained the highest happiness of all mortal men, in that they heard the Muses of the golden snood singing on mount Pêlion, and in seven-gated Thebes, what time Cadmus took to wife Harmonia, with those full-orbed eyes; and when Pêleus wedded Thetis, the famous daughter of wise Nêreus. And the gods banqueted with them, and they saw the royal sons of Cronus seated on their golden thrones, and received marriage-gifts from them; and, by the favour of Zeus, they escaped from their former troubles, and lifted up their hearts again in gladness.

And yet, in time, Cadmus was reft of his portion of bliss by the bitter woes of three of his daughters,[1] although Father Zeus visited the bridal couch of

[1] Ino, Agauê, and Autonoê. Ino was wedded to Athamas, who in his madness slew one of his two sons, while Ino flung herself into the sea, with the other, Melicertes. Agauê and Autonoê in a fit of Bacchic frenzy killed Agauê's son, Pentheus.

ἤλυθεν ἐς λέχος ἱμερτὸν Θυώνᾳ.

ἀντ. ε'

τοῦ δὲ παῖς, ὅνπερ μόνον ἀθανάτα
τίκτεν ἐν Φθίᾳ Θέτις, ἐν πολέμῳ τόξοις ἀπὸ ψυχὰν λιπὼν
ὦρσεν πυρὶ καιόμενος
ἐκ Δαναῶν γόον. εἰ δὲ νόῳ τις ἔχει θνατῶν ἀλαθείας ὁδόν, χρὴ πρὸς μακάρων
τυγχάνοντ' εὖ πασχέμεν. ἄλλοτε δ' ἀλλοῖαι πνοαὶ
ὑψιπετᾶν ἀνέμων. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται
<σάος>, πολὺς εὖτ' ἂν ἐπιβρίσαις ἕπηται.

ἐπ. ε'

σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις
ἔσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν
δαίμον' ἀσκήσω κατ' ἐμὰν θεραπεύων μαχανάν.
εἰ δέ μοι πλοῦτον θεὸς ἁβρὸν ὀρέξαι,
ἐλπίδ' ἔχω κλέος εὑρέσθαι κεν ὑψηλὸν πρόσω.
Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις,
ἐξ ἐπέων κελαδεννῶν, τέκτονες οἷα σοφοὶ
ἅρμοσαν, γιγνώσκομεν. ἁ δ' ἀρετὰ κλειναῖς ἀοιδαῖς
χρονία τελέθει. παύροις δὲ πράξασθ' εὐμαρές.

106 σῶς Emperius (C), σάος (S); ὃς mss. οὐ πολὺς B; ἄπλετος Hermann (Donaldson, F); πάμπολυς Dissen (G); οἷς M.

their sister, the white-armed Semelê. Aye, and the son of Pêleus, the only son whom immortal Thetis bare in Phthia, reft of his life by the bow in battle, awakened the mourning of the Danai, while his body was burning on the pyre.

But, if any mortal hath in mind the course things take in very truth, right it is for one, who hath received favour from the blessed ones, to enjoy his lot. Yet changeful are the breezes of the winds that blow on high. The bliss of man doth not proceed unimpaired for long, whene'er it followeth them in its full weight and measure. Small shall I be, when small is my estate, and great, when it is great. The fortune that, ever and anon, attendeth me, I shall heartily honour, and shall do it service with all my might. But, if God were to give me the gladness of wealth, I hope, in future days, to find high fame. We know of Nestor, and of Lycian Sarpêdôn, whose names are on the lips of men, thanks to those lays of sounding song, such as wise builders framed for them. Virtue gaineth a long life by means of glorious strains; but they that find it easy to win those strains, are few.

PYTHIAN IV

FOR ARCESILAS OF CYRENE

INTRODUCTION

Arcesilaüs IV, son of Battus IV, King of Cyrene, won the victory with his chariot in the Pythian games of 462 B.C. The fourth Pythian was apparently composed at the request of Dâmophilus, a noble who had been exiled for taking part in some aristocratic insurrection against the King of Cyrene, and had been staying at Thebes. The exile hopes to propitiate the king by the splendid offering of a lyric encomium composed on an ample scale by Pindar. The Ode was sung at a banquet in the palace at Cyrene.

The Muse is bidden to celebrate the victory won by Arcesilaüs at Pytho (1–3), where his ancestor, Battus, had of old been bidden by the oracle to leave the island of Thêra and to found Cyrene (4–8), thus fulfilling the prophecy of Medea (9–12).

Medea had told how, at the mouth of the Libyan Lake, Tritônis, the Argonaut Euphâmus had received from a deity in disguise, a marvellous clod, which was washed overboard and thus followed the Argonauts on their voyage to Thêra, whence the

descendants of Euphâmus were to go and possess the land promised to their ancestor (13–58).

This prophecy was fulfilled by Battus, the founder of Cyrene, to whose descendant in the eighth generation Apollo had given the glory of a victory in the chariot-race at Pytho (59–67).

The voyage of the Argonauts (67–250). The Argonauts, on their return, landed at Lemnos, where they wedded the heroines of the island. Such was the source of the race of Euphâmus, which left Lemnos for Sparta and Thêra, and, at last for Cyrene (251–262).

To lead up to the proposed reconciliation between the exile and the King, the poet here introduces the Allegory of the Lopped Oak (263–269). The king is a healer; with heaven's help he can set Cyrene on a firm foundation; let him remember that a fair messenger brings fair tidings; the fair messenger is the poet's Muse (270–287).

Dâmophilus is then named for the first time; and his praises are blended with an appeal for forgiveness, such as Zeus granted to the Titans. Let the exile see his home again; let him banquet beside Apollo's fountain at Cyrene, making music on his harp, and living a quiet and blameless life, and telling of the fount of song he had found for the king at Thebes (288–299).

IV.—ΑΡΚΕΣΙΛᾼ ΚΥΡΗΝΑΙῼ

ΑΡΜΑΤΙ

στρ. α'

Σάμερον μὲν χρή σε παρ' ἀνδρὶ φίλῳ
στᾶμεν, εὐίππου βασιλῆϊ Κυράνας, ὄφρα κωμάζοντι σὺν Ἀρκεσίλᾳ,
Μοῖσα, Λατοΐδαισιν ὀφειλόμενον Πυθῶνί τ' αὔξῃς οὖρον ὕμνων,
ἔνθα ποτὲ χρυσέων Διὸς αἰητῶν πάρεδρος,
οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος, ἱέρεα
χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν
νᾶσον ὡς ἤδη λιπὼν κτίσσειεν εὐάρματον
πόλιν ἐν ἀργεννόεντι μαστῷ,

ἀντ. α'

καὶ τὸ Μηδείας ἔπος ἀγκομίσαι
ἑβδόμᾳ καὶ σὺν δεκάτᾳ γενεᾷ Θήραιον, Αἰήτα τό ποτε ζαμενὴς
παῖς ἀπέπνευσ' ἀθανάτου στόματος, δέσποινα Κόλχων. εἶπε δ' οὕτως
ἡμιθέοισιν Ἰάσονος αἰχματᾶο ναύταις·
"Κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν·
φαμὶ γὰρ τᾶσδ' ἐξ ἁλιπλάκτου ποτὲ γᾶς Ἐπάφοιο κόραν

5 ἱέρεα old mss (MFCS); ἱερέα *DZ*, Hermann; ἱρέα B; ἷρεα G.

8 ἀργεννόεντι S, ἀργενόεντι old mss, ἀργῑνόεντι Bergk (F), ἀργινόεντι (MGC): ἀργηέντι Triclinius, ἀργάεντι Hermann (B).

9 ἀγκομίσαι (MGCS): ἀγκομίσαιθ' all old mss (BF).

IV.—FOR ARCESILAS OF CYRENE

WINNER IN THE CHARIOT-RACE, 462 B.C.

Thou must stand, my Muse! to-day in the presence of a friend, even the king of Cyrênê with its noble steeds, that so, beside Arcesilas, while he celebrateth his triumph, thou mayest swell the gale of song that is now due to the children of Lêtô, and to Pythô also, where, in the olden time, on a day when Apollo was not far away, the priestess throned beside the golden eagles of Zeus gave for them an oracle, naming Battus the coloniser of fruitful Libya,[1] in order that he might at once leave the holy island,[2] and build, on a gleaming hill,[3] a city of noble chariots, and thus, in the seventeenth generation, fulfil the word spoken at Thêra by Medea, which that brave daughter of Aeêtês, that queen of the Colchians, breathed forth from her immortal lips, when she spake in this wise to the heroes who sailed with the warrior Jason:—

"Listen, ye sons of high-spirited men, ye sons of the gods! for I aver that, from this wave-washed land of Thêra, the daughter of Epaphus[4] will, in days

[1] See oracle in Herodotus iv 155. [2] Thêra.
[3] Literally "breast," "a white breast of the swelling earth" (E. Myers). Scotland has its "Paps of Jura," and France its "mamelon." [4] Libya.

ἀστέων ῥίζαν φυτεύσεσθαι μελησίμβροτον
Διὸς ἐν Ἄμμωνος θεμέθλοις.

ἐπ. α′

ἀντὶ δελφίνων δ᾽ ἐλαχυπτερύγων ἵππους ἀμείψαντες θοάς,
ἁνία τ᾽ ἀντ᾽ ἐρετμῶν δίφρους τε νωμάσοισιν ἀελλόποδας.
κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων
ματρόπολιν Θήραν γενέσθαι, τόν ποτε Τριτωνίδος ἐν προχοαῖς
λίμνας θεῷ ἀνέρι εἰδομένῳ γαῖαν διδόντι
ξείνια πρῴραθεν Εὔφαμος καταβὰς
δέξατ᾽· αἴσιον δ᾽ ἐπί οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν·

στρ. β′

ἁνίκ᾽ ἄγκυραν ποτὶ χαλκόγενυν
ναῒ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργοῦς χαλινόν. δώδεκα δὲ πρότερον
ἁμέρας ἐξ Ὠκεανοῦ φέρομεν νώτων ὕπερ γαίας ἐρήμων
εἰνάλιον δόρυ, μήδεσιν ἀνσπάσσαντες ἁμοῖς.
τουτάκι δ᾽ οἰοπόλος δαίμων ἐπῆλθεν, φαιδίμαν
ἀνδρὸς αἰδοίου πρόσοψιν θηκάμενος· φιλίων δ᾽ ἐπέων
ἄρχετο, ξείνοις ἅτ᾽ ἐλθόντεσσιν εὐεργέται
δεῖπν᾽ ἐπαγγέλλοντι πρῶτον.

ἀντ. β′

ἀλλὰ γὰρ νόστου πρόφασις γλυκεροῦ

23 *αἴσιον* mss (BMGFC) : *αἰσίαν* (S).
25 *κρημνάντων* most mss (BMGFC) : *κριμνάντων* *B* (S).
30 *ἄρχετο* *BFP*.. (MGCS) : *ἄρχεται* *CDEV* and interpolated mss (BF).

to come, find planted in her a root of cities that shall be fostered of men near the foundations of Zeus Ammon. Instead of the short-finned dolphins, shall they take to themselves swift horses, and, instead of oars, shall they ply the reins and the chariots swift as the breeze. That token shall bring it to pass that Thêra shall become a mother of mighty cities, the token which, on a day, beside the out-flowing waters of lake Tritônis,[1] Euphâmus,[2] descending from the prow of the Argo, did receive from a god in the likeness of man, who offered him earth as a hospitable gift. And, thereupon, Father Zeus, the son of Cronus, as a sign of favour, sounded a peal of thunder, what time the stranger lighted upon us as we slung beside the ship the brazen anchor, the swift Argo's bridle.

And, ere that time, we had left the Ocean, and, by my counsel, had dragged up our sea-faring ship, and for twelve days had carried it over desolate ridges of land. Then was it that the lonely god (even the Triton) drew near in the splendid semblance of a venerable man, and began to utter friendly words, such as kindly men are wont to use, when they first offer welcome to strangers on their coming. But in very deed, the plea of our sweet return to home forbade our lingering. Now he averred that he

[1] After leaving Colchis, the Argonauts passed by the Phasis to "Oceanus," and thence to the "Red Sea," carried their ship overland twelve days, reached the Libyan lake Tritônis, and found an outlet from the lake into the Mediterranean Sea (Gildersleeve).

[2] A son of Poseidon, l. 45.

κώλυεν μεῖναι. φάτο δ' Εὐρύπυλος Γαιαόχου παῖς ἀφθίτου Ἐννοσίδα
ἔμμεναι· γίγνωσκε δ' ἐπειγομένους· ἂν δ' εὐθὺς ἁρπάξαις ἀρούρας
δεξιτερᾷ προτυχὸν ξένιον μάστευσε δοῦναι.
οὐδ' ἀπίθησέ νιν, ἀλλ' ἥρως ἐπ' ἀκταῖσιν θορὼν
χειρί οἱ χεῖρ' ἀντερείσαις δέξατο βώλακα δαιμονίαν.
πεύθομαι δ' αὐτὰν κατακλυσθεῖσαν ἐκ δούρατος
ἐναλίαν βᾶμεν σὺν ἅλμᾳ

ἐπ. β′

ἑσπέρας, ὑγρῷ πελάγει σπομέναν. ἦ μάν νιν ὤτρυνον θαμὰ
λυσιπόνοις θεραπόντεσσιν φυλάξαι· τῶν δ' ἐλάθοντο φρένες·
καί νυν ἐν τᾷδ' ἄφθιτον νάσῳ κέχυται Λιβύας
εὐρυχόρου σπέρμα πρὶν ὥρας· εἰ γὰρ οἴκοι νιν βάλε πὰρ χθόνιον
Ἀΐδα στόμα, Ταίναρον εἰς ἱερὰν Εὔφαμος ἐλθών,
υἱὸς ἱππάρχου Ποσειδάωνος ἄναξ,
τόν ποτ' Εὐρώπα Τιτυοῦ θυγάτηρ τίκτε Καφισοῦ παρ' ὄχθαις·

στρ. γ′

τετράτων παίδων κ' ἐπιγινομένων
αἷμά οἱ κείναν λάβε σὺν Δαναοῖς εὐρεῖαν ἄπειρον. τότε γὰρ μεγάλας
ἐξανίσταντται Λακεδαίμονος Ἀργείου τε κόλπου καὶ Μυκηνᾶν.
νῦν γε μὲν ἀλλοδαπᾶν κριτὸν εὑρήσει γυναικῶν
ἐν λέχεσιν γένος, οἵ κεν τάνδε σὺν τιμᾷ θεῶν

36 νιν mss (BMGF); ἰν (= οἱ) Hermann (C), ἰν S.
50 μὲν (BMGFS[1]C): μὰν old mss (S[3]); γε μὲν = Attic γε μήν.

was Eurypylus, the son of the immortal Shaker of the Earth which is Poseidon's portion; and when he began to know that we were hasting on our way, anon he seized some of the soil, and essayed to give to Euphâmus, as a friendly gift, whatever came to hand; nor did Euphâmus disobey him; nay, but the hero leaped down upon the beach, and, pressing his hand in the hand of the stranger, received from him that fateful clod of earth.

But they tell me that it was washed out of the ship and passed into the sea with the spray at eventide, following the waters of the main. Verily full often did I urge the several watches of seamen to guard it with all care, but their minds were forgetful, and now is the imperishable seed of broad Libya washed ashore on the island of Thêra before its time. For, if Euphâmus, son of Poseidon, the ruler of horses, whom Eurôpa, daughter of Titys, erstwhile bare beside the banks of Cêphîsus, had only sped him to holy Taenarus, and there, in his home, cast the clod down beside that portal of the world below, the blood of the fourth generation descended from him would, with the Danai, have taken possession of all the breadth of this vast continent. For, in that event, I see men departing thither from great Lacedaemon, and from the Argive Gulf, and from Mycênae.

But, as things be, Euphâmus shall find in the bridal beds of foreign dames a chosen race, which, by the blessing of the gods, shall come to this island

νᾶσον ἐλθόντες τέκωνται φῶτα κελαινεφέων πεδίων
δεσπόταν· τὸν μὲν πολυχρύσῳ ποτ᾽ ἐν δώματι
Φοῖβος ἀμνάσει θέμισσιν
ἀντ. γ′
Πύθιον ναὸν καταβάντα χρόνῳ
ὑστέρῳ, νάεσσι πολεῖς ἀγαγὲν Νείλοιο πρὸς πῖον τέμενος Κρονίδα."
ἦ ῥα Μηδείας ἐπέων στίχες. ἔπταξαν δ᾽ ἀκίνητοι σιωπᾷ
ἥρωες ἀντίθεοι πυκινὰν μῆτιν κλύοντες.
ὦ μάκαρ υἱὲ Πολυμνάστου, σὲ δ᾽ ἐν τούτῳ λόγῳ
χρησμὸς ὤρθωσεν μελίσσας Δελφίδος αὐτομάτῳ κελάδῳ·
ἅ σε χαίρειν ἐς τρὶς αὐδάσαισα πεπρωμένον
βασιλἑ᾽ ἄμφανεν Κυράνᾳ,
ἐπ. γ′
δυσθρόου φωνᾶς ἀνακρινόμενον ποινὰ τίς ἔσται πρὸς θεῶν.
ἦ μάλα δὴ μετὰ καὶ νῦν, ὥστε φοινικανθέμου ἦρος ἀκμᾷ,
παισὶ τούτοις ὄγδοον θάλλει μέρος Ἀρκεσίλας·
τῷ μὲν Ἀπόλλων ἅ τε Πυθὼ κῦδος ἐξ ἀμφικτιόνων ἔπορεν

56 πολεῖς (mss) ἀγαγεῖν (*C* and scholium) (BM[1]C), or ἄγαγε *BD*, or ἀγαγὲν *E* (M[2]GF) : πόλις (Lehrs) ἀγαγὲν (S).
65 τούτοις mss (edd.) : τεοῖς? Wilamowitz (S[1]).
66 ἀμφικτιόνων Boeckh here, and in *P.* x 8, *N.* vi 40, *I.* iii, cp. περικτιόνων, *N.* ix 19, *I.* viii 64 (edd.) : Ἀμφικτυόνων mss.

of Thêra, and there beget a man who shall be the lord of those plains which are mantled by the dark cloud.[1]

The day shall come when Phoebus in his golden home shall make mention of him in his oracles, when, at a later time, he descendeth from the threshold into the Pythian shrine, telling how he shall carry many a man in his ships to the fertile precinct of the son of Cronus beside the Nile."

Verily such were the lays that Medea sang; and the god-like heroes, while they listened to her deep counsel, stirred not a whit, but bowed them down in silence.

But, O thou happy son of Polymnêstus![2] 'twas none other than thee that, in accord with this word of prophecy, the oracle glorified by means of the unprompted utterance of the Delphic Bee,[3] who thrice, and that loudly, bade thee hail, and declared thee the destined king of Cyrênê, when thou wast asking the oracle what release the gods would grant thee from thy stammering tongue.[4] In very deed, even now, in the latter days, as in the prime of rosy spring, eighth in the line of those descendants, bloometh Arcesilas. 'Twas Apollo and Pytho that granted him glory in the chariot-race among them

[1] "Cyrene had rain, the rest of Libya none" (Gildersleeve). Cp. Herodotus, iv 158. [2] Battus.

[3] The priestess of Apollo. The same title was given to priestesses of Dêmêtêr, Persephonê, and the Great Mother.

[4] After Battus, who was born with a stammering tongue in Thêra, had grown to man's estate, he journeyed to Delphi, to consult the oracle about his voice, whereupon the priestess replied:—

"Battus, thou camest to ask of thy voice; but Phoebus Apollo
Bids thee establish a city in Libya, abounding in fleeces."
(Herodotus, iv 155.)

ἱπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοίσαισι δώσω
καὶ τὸ πάγχρυσον νάκος κριοῦ· μετὰ γὰρ
κεῖνο πλευσάντων Μινυᾶν, θεόπομποί σφισιν τιμαὶ φύτευθεν.

στρ. δ'

τίς γὰρ ἀρχὰ δέξατο ναυτιλίας;
τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἅλοις; θέσφατον ἦν Πελίαν
ἐξ ἀγαυῶν Αἰολιδᾶν θανέμεν χείρεσσιν ἢ βουλαῖς ἀκάμπτοις.
ἦλθε δέ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ,
πὰρ μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος·
τὸν μονοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν μεγάλᾳ,
εὖτ' ἂν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελον
χθόνα μόλῃ κλειτᾶς Ἰωλκοῦ,

ἀντ. δ'

ξεῖνος αἴτ' ὦν ἀστός. ὁ δ' ἆρα χρόνῳ
ἵκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἔκπαγλος· ἐσθὰς δ' ἀμφοτέρα νιν ἔχεν,
ἅ τε Μαγνήτων ἐπιχώριος ἁρμόζοισα θαητοῖσι γυίοις,
ἀμφὶ δὲ παρδαλέᾳ στέγετο φρίσσοντας ὄμβρους·
οὐδὲ κομᾶν πλόκαμοι κερθέντες ᾤχοντ' ἀγλαοί,
ἀλλ' ἅπαν νῶτον καταίθυσσον. τάχα δ' εὐθὺς ἰὼν σφετέρας
ἐστάθη γνώμας ἀταρμύκτοιο πειρώμενος
ἐν ἀγορᾷ πλήθοντος ὄχλου.

ἐπ. δ'

τὸν μὲν οὐ γιγνωσκον· ὀπιζομένων δ' ἔμπας τις εἶπεν καὶ τόδε·

79 ἀμφοτέρα *EF* (MCS): ἀμφότερόν most mss (BFG).

that dwelt around[1]; but I shall make himself, and the Golden Fleece, a theme for the Muses' song. For, when the Minyae sailed forth upon that quest, then were the heaven-sent honours planted for his race.

Tell me what was it that first befell them in their sea-faring? What was the peril that bound them with strong bolts of adamant? The oracle had said that Pelias would be slain by the proud Aeolidae,[2] either by their own hands or by their resistless counsels; for a response, which made his wary spirit shudder, came unto him in words spoken beside the central stone of tree-clad mother-earth, bidding him in any wise beware of one, shod with a single sandal, who, whether citizen or stranger, was to come down from the homesteads in the mountains to the sunny land of far-famed Iôlcus. And so, at last, he came, a hero terrible to look upon, as he brandished his twain spears; and he was clothed with a two-fold raiment, the garb of his Magnesian home closely fitting his comely limbs, while the skin of a pard protected him from shivering showers. Nor had his splendid locks of hair been shorn, but they rolled lustrous adown all his back. Then, to make trial of his dauntless spirit, he went anon and stood where all the crowd was thronging the market-place. Now they knew him not; howbeit one of the awed beholders spake and said:—

[1] "Around Delphi." There is no reference to the Amphictyons.
[2] Jason was the great-grandson of Aeolus.

"Οὔτι που οὗτος Ἀπόλλων, οὐδὲ μὰν χαλκάρματός ἐστι πόσις
Ἀφροδίτας· ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾷ
Ἰφιμεδείας παῖδας, Ὦτον καὶ σέ, τολμάεις Ἐφιάλτα ἄναξ.
καὶ μὰν Τιτυὸν βέλος Ἀρτέμιδος θήρευσε κραιπνόν,
ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,
ὄφρα τις τᾶν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται."

στρ. ε'

τοὶ μὲν ἀλλάλοισιν ἀμειβόμενοι
γάρυον τοιαῦτ'· ἀνὰ δ' ἡμιόνοις ξεστᾷ τ' ἀπήνᾳ προτροπάδαν Πελίας
ἵκετο σπεύδων· τάφε δ' αὐτίκα παπτάναις ἀρίγνωτον πέδιλον
δεξιτερῷ μόνον ἀμφὶ ποδί. κλέπτων δὲ θυμῷ
δεῖμα προσέννεπε· "Ποίαν γαῖαν, ὦ ξεῖν', εὔχεαι
πατρίδ' ἔμμεν; καὶ τίς ἀνθρώπων σε χαμαιγενέων πολιᾶς
ἐξανῆκεν γαστρός; ἐχθίστοισι μὴ ψεύδεσιν
καταμιάναις εἰπὲ γένναν."

ἀντ. ε'

τὸν δὲ θαρσήσαις ἀγανοῖσι λόγοις
ὧδ' ἀμείφθη· "Φαμὶ διδασκαλίαν Χείρωνος οἴσειν. ἄντροθε γὰρ νέομαι
πὰρ Χαρικλοῦς καὶ Φιλύρας, ἵνα Κενταύρου με κοῦραι θρέψαν ἁγναί.
εἴκοσι δ' ἐκτελέσαις ἐνιαυτοὺς οὔτε ἔργον
οὔτ' ἔπος ἐντράπελον κείνοισιν εἰπὼν ἱκόμαν

105 ἐντράπελον most mss, scholium 2 (M²S²³) : εὐτράπελον *M* alone (BF) ; ἐκτράπελον scholium 1, Heyne (M¹GOS¹).

"Surely this is not Apollo, nor verily is he Aphrodîtê's lord of the brazen chariot.[1] The sons, again, of Iphimedeia, Ôtus, and thou, courageous king, Ephialtês,[2] died, they say, in gleaming Naxos. And Tityus, in sooth, was hunted down by the swift dart, which Artemis sped from her unconquerable quiver, warning men to aim only at loves within their reach."[3]

Thus, in turn, spake they to one another. Meanwhile, driving his mules and his polished chariot with head-long speed, came Pelias in hot haste, and, as he gazed, he was astonied at the solitary sandal clearly seen on the right foot alone of the stranger; but he hid his fear in his heart, and said:—

"What country, O stranger, dost thou claim as thy fatherland? Which of the groundling wenches was it that spawned thee forth from her aged womb? Tell me of thy birth, and befoul it not with most hateful falsehoods."

Then the stranger bravely answered him with gentle words in this wise:—

"I aver that I shall give proof of Cheiron's training; for from his cave am I come, from the presence of Charîclo and Philyra,[4] where I was reared by the pure daughters of the Centaur. And, having lived for a score of years without having ever said to them aught unseemly either in deed or in word, I

[1] Arês.

[2] The gigantic sons of Poseidon and Iphimedîa, commonly called the Aloeidae, who put Arês into chains, and were destroyed by Apollo.

[3] Tityus, a giant in Euboea, was slain by Artemis and cast into Tartarus for attempting to offer violence to her, on her way to Delphi.

[4] Charîclo was the wife, and Philyra the mother of Cheiron.

οἴκαδ', ἀρχαίαν κομίζων πατρὸς ἐμοῦ βασιλευομέναν
οὐ κατ' αἶσαν, τάν ποτε Ζεὺς ὤπασεν λαγέτᾳ
Αἰόλῳ καὶ παισί, τιμάν.

ἐπ. ε'

πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρασὶν
ἁμετέρων ἀποσυλᾶσαι βιαίως ἀρχεδικᾶν τοκέων·
τοί μ', ἐπεὶ πάμπρωτον εἶδον φέγγος, ὑπερφιάλου
ἁγεμόνος δείσαντες ὕβριν, κᾶδος ὡσείτε φθιμένου δνοφερὸν
ἐν δώμασι θηκάμενοι, μίγα κωκυτῷ γυναικῶν
κρύβδα πέμπον σπαργάνοις ἐν πορφυρέοις,
νυκτὶ κοινάσαντες ὁδόν, Κρονίδᾳ δὲ τράφεν Χείρωνι δῶκαν.

στρ. στ'

ἀλλὰ τούτων μὲν κεφάλαια λόγων
ἴστε. λευκίππων δὲ δόμους πατέρων, κεδνοὶ πολῖται, φράσσατέ μοι σαφέως·
Αἴσονος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἱκοίμαν γαῖαν ἄλλων.
Φὴρ δέ με θεῖος Ἰάσονα κικλήσκων προσηύδα."
ὣς φάτο. τὸν μὲν ἐσελθόντ' ἔγνον ὀφθαλμοὶ πατρός.
ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων,
ἂν περὶ ψυχὰν ἐπεὶ γάθησεν ἐξαίρετον
γόνον ἰδὼν κάλλιστον ἀνδρῶν.

ἀντ. στ'

καὶ κασίγνητοί σφισιν ἀμφότεροι

120 *ἔγνον* Byzantine mss (BMGFCS), cp. *P.* ix 79 and *I.* ii 23: *ἔγνων* old mss.

have come to my home to recover the ancient honour of my father, now held in no rightful way, even that honour which Zeus granted of old to Aeolus, the leader of the people, and to his sons. For I hear that lawless Pelias, yielding to his envious[1] passions, violently reft it from my parents, who were lords by primal right. As soon as ever I saw the light, fearing the insolence of the overweening chieftain, then, as though one had died, they made mourning in the darkened home,[2] not without much wailing of women, while, secretly, they sent me away enswathed in purple, with night alone as partner of the path, and gave me to Cheiron the son of Cronus to rear. The chief of all my story ye know already; and now, ye noble citizens, pray show me clearly the palace of my fathers, who rode on white steeds. For, being son of Aeson and having been born in this land, fain would I hope that I have come to my own country and not another's. The centaur divine was wont to call me by the name of Jason."

Thus spake he, and, as he entered, his father's eyes took note of him, and tears burst forth from those aged eyelids; for, with all his heart, he rejoiced when he saw his son, the choicest and the fairest of men. And both his father's brothers came, as soon as ever

[1] "Pale with envy"; or "frantic" (connected with λύσσα, "madness"); or "baneful," as in *Il.* ix 119, φρεσὶ λευγαλέῃσι πιθήσας.

[2] Literally, "made darksome mourning in the home."

ἤλυθον κείνου γε κατὰ κλέος· ἐγγὺς μὲν Φέρης κράναν Ὑπερῇδα λιπών,
ἐκ δὲ Μεσσάνας Ἀμυθάν· ταχέως δ' Ἄδματος ἶκεν καὶ Μέλαμπος,
εὐμενέοντες ἀνεψιόν. ἐν δαιτὸς δὲ μοίρᾳ
μειλιχίοισι λόγοις αὐτοὺς Ἰάσων δέγμενος,
ξείνι' ἁρμόζοντα τεύχων, πᾶσαν ἐυφροσύναν τάνυεν,
ἀθρόαις πέντε δραπὼν νύκτεσσιν ἕν θ' ἁμέραις
ἱερὸν εὐζωᾶς ἄωτον.

ἐπ. στ'

ἀλλ' ἐν ἕκτᾳ πάντα, λόγον θέμενος σπουδαῖον, ἐξ ἀρχᾶς ἀνὴρ
συγγενέσιν παρεκοινᾶθ'· οἱ δ' ἐπέσποντ'. αἶψα δ' ἀπὸ κλισιᾶν
ὦρτο σὺν κείνοισι. καί ῥ' ἦλθον Πελία μέγαρον·
ἐσσύμενοι δ' εἴσω κατέσταν. τῶν δ' ἀκούσαις αὐτὸς ὑπαντίασεν
Τυροῦς ἐρασιπλοκάμου γενεά· πραῢν δ' Ἰάσων
μαλθακᾷ φωνᾷ ποτιστάζων ὄαρον
βάλλετο κρηπῖδα σοφῶν ἐπέων· "Παῖ Ποσειδᾶνος Πετραίου,

στρ. ζ'

ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι
κέρδος αἰνῆσαι πρὸ δίκας δόλιον, τραχεῖαν ἑρπόντων πρὸς ἐπίβδαν ὅμως·
ἀλλ' ἐμὲ χρὴ καὶ σὲ θεμισσαμένους ὀργὰς ὑφαίνειν λοιπὸν ὄλβον.
εἰδότι τοι ἐρέω· μία βοῦς Κρηθεῖ τε μάτηρ

129 ἐυφρ. Bergk (MGCS), εὐφρ. *B* alone: εἰς *C*, ἐς other old mss (F), ἐν Byzantine mss (B) εὐφρ.

they heard report of him. Hard by was Pherês, who came from the Hypereian fountain[1]; while Amythaon came from Messênê; and Admêtus also came in all speed, and Melampus, with kindly feeling for their cousin. And, while they joined in the banquet, Jason, welcoming them with gentle words and offering them befitting hospitality, gave them good cheer without stint, for five full nights and for as many days culling the sacred prime of festal life. But, on the sixth day, speaking in sober earnest, the hero told his kinsmen all the story from the beginning, and they followed his prompting; and at once he leapt with them from the tents, and so they came to the hall of Pelias, and hasted and stood within. And when Pelias heard them, he came forth himself to meet them, even the son of Tyro with the lovely locks; and Jason, with his soothing voice distilling gentle language, thus laid the foundation of wise words:—

"Son of Poseidon, the Cleaver of the Rock! the minds of mortals are only too swift to praise crafty gain rather than justice, even although they are moving toward a rude reckoning; but thou and I must rule our tempers by the law of right, and thus for the future weave the web of all our wealth. Thou knowest what I am soon to say.

[1] In the midst of the Thessalian city of Pherae; Strabo, p. 439.

καὶ θρασυμήδεϊ Σαλμωνεῖ· τρίταισιν δ' ἐν γοναῖς
ἄμμες αὖ κείνων φυτευθέντες σθένος ἀελίου χρύσεον
λεύσσομεν. Μοῖραι δ' ἀφίσταντ', εἴ τις ἔχθρα πέλει
ὁμογόνοις, αἰδῶ καλύψαι.

ἀντ. ζ'

οὐ πρέπει νῷν χαλκοτόροις ξίφεσιν
οὐδ ἀκόντεσσιν μεγάλαν προγόνων τιμὰν δάσασθαι. μῆλά τε γάρ τοι ἐγὼ
καὶ βοῶν ξανθὰς ἀγέλας ἀφίημ' ἀγρούς τε πάντας, τοὺς ἀπούραις
ἁμετέρων τοκέων νέμεαι, πλοῦτον πιαίνων·
κοὔ με πονεῖ τεὸν οἶκον ταῦτα πορσύνοντ' ἄγαν·
ἀλλὰ καὶ σκᾶπτον μόναρχον καὶ θρόνος, ᾧ ποτε Κρηθεΐδας
ἐγκαθίζων ἱππόταις εὔθυνε λαοῖς δίκας,
τὰ μὲν ἄνευ ξυνᾶς ἀνίας

ἐπ. ζ'

λῦσον ἄμμιν, μή τι νεώτερον ἐξ αὐτῶν ἀνασταίη κακόν."
ὣς ἄρ' ἔειπεν. ἀκᾷ δ' ἀνταγόρευσεν καὶ Πελίας· "Ἔσομαι
τοῖος· ἀλλ' ἤδη με γηραιὸν μέρος ἁλικίας
ἀμφιπολεῖ· σὸν δ' ἄνθος ἥβας ἄρτι κυμαίνει· δύνασαι δ' ἀφελεῖν

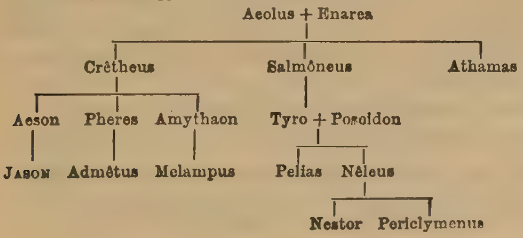
155 ἀνασταίη Ahrens (MC), ἀναστάη S, ἀναστήῃ Hermann (BGF): ἀναστησῃ vulgo, *v.l.* ἀναστήσῃς.

It was one heifer that bare Crêtheus and Salmôneus[1] bold in counsel; and we, in our day, who now look upon the golden light of the sun, were sprung from them in the third generation; but, if any feud befall men of the same kin, the Fates withdraw to hide their shame. It ill befitteth us twain to appeal to brazen swords or spears in dividing the great honours of our fathers. As for the flocks and the tawny herds of cattle, and all the fields, which thou hast taken from our parents and holdest for thine own, while feeding fat thy wealth—all these I leave thee, and it irketh me not that they give provision to thy house beyond all measure. But, as for the royal sceptre and the throne, in which Aeson once sat, while he duly laid down the law for a nation of horsemen, these do thou release to us without vexation on either side, lest haply some fresh ill should spring up therefrom.

Thus spake he; and Pelias, on his part, gave a soft answer:—

"I shall be even as thou wilt; but old age is already coming over me, while thy bloom of youth is even now swelling with fulness, and thou hast it in thy power to remove the resentment of the gods

[1] The genealogy is as follows:—



μᾶνιν χθονίων. κέλεται γὰρ ἑὰν ψυχὰν κομίξαι
Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους,
δέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῷ ποτ' ἐκ πόντου σαώθη

στρ. η'

ἔκ τε ματρυιᾶς ἀθέων βελέων.
ταῦτά μοι θαυμαστὸς ὄνειρος ἰὼν φωνεῖ. μεμάντευμαι δ' ἐπὶ Κασταλίᾳ,
εἰ μετάλλατόν τι. καὶ ὡς τάχος ὀτρύνει με τεύχειν ναὶ πομπάν.
τοῦτον ἄεθλον ἑκὼν τέλεσον· καί τοι μοναρχεῖν
καὶ βασιλευέμεν ὄμνυμι προήσειν. καρτερὸς
ὅρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις."
σύνθεσιν ταύταν ἐπαινήσαντες οἱ μὲν κρίθεν·
ἀτὰρ Ἰάσων αὐτὸς ἤδη

ἀντ. η'

ὤρνυεν κάρυκας ἐόντα πλόον
φαινέμεν παντᾷ. τάχα δὲ Κρονίδαο Ζηνὸς υἱοὶ τρεῖς ἀκαμαντομάχαι
ἦλθον Ἀλκμήνας θ' ἑλικοβλεφάρου Λήδας τε, δοιοὶ δ' ὑψιχαῖται
ἀνέρες, Ἐννοσίδα γένος, αἰδεσθέντες ἀλκάν,
ἔκ τε Πύλου καὶ ἀπ' ἄκρας Ταινάρου· τῶν μὲν κλέος
ἐσλὸν Εὐφάμου τ' ἐκράνθη σόν τε, Περικλύμεν' εὐρυβία.
ἐξ Ἀπόλλωνος δὲ φορμικτὰς ἀοιδᾶν πατηρ
ἔμολεν, εὐαίνητος Ὀρφεύς.

172 ἑλικοβλ. mss here (BMCGFC), and in frag. 123 (88): ἑλικογλ. (S), cp. ἑανογλ. Alcman.
176 φορμικτὰς *BDE* (BMGFC): φορμιγκτὰς *CMV* (S).

below. For Phrixus biddeth us go to the halls of Aeëtês, and bring his spirit home,[1] and recover the fleecy fell of the ram, on which he was erstwhile rescued from the sea, and from his step-dame's impious weapons. Such is the message brought me by a wondrous dream, and I have inquired of the oracle at Castalia, whether there is need for further quest, and the oracle bids me make ready with all speed a ship to escort him home again. This is the quest that I would have thee bring promptly to an end; and, thereupon, I swear that I shall deliver up to thee the sole sovereignty and kingdom. As a mighty pledge, may Zeus, the father of our common ancestor, be our witness!"

This agreement they approved, and then they parted; and Jason forthwith sent messengers to tell men everywhere that there would be a voyage indeed. And soon there came the three sons unwearied in war, whom the bright-eyed Alcmênê and Lêda bare unto Zeus, the son of Cronus;[2] and two heroes with their tresses waving on high, the offspring of Poseidon, with a soul of honour inspired by their lofty courage, from Pylos and from the foreland at Taenarus; and goodly fame was won by both of them, even by Euphêmus, and by thee, Periclymenus, whose power extendeth far. And Apollo's son came also, even that minstrel of the lyre, that father of song, the famous Orpheus. And

[1] The Scholiast says that "they were wont to invoke the souls of those who had died in foreign lands, as is clear from the *Odyssey* (ix 65), where 'the ships did not leave the land, until we had thrice called aloud for each of our comrades, who had died in the plain.'"

[2] *i.e.* Heracles, and Castor and Polydeuces.

ἐπ. η'

πέμπε δ' Ἑρμᾶς χρυσόραπις διδύμους υἱοὺς ἐπ' ἄτρυτον πόνον,
τὸν μὲν Ἐχίονα, κεχλάδοντας ἥβᾳ, τὸν δ' Ἔρυτον. ταχέες
ἀμφὶ Παγγαίου θεμέθλοις ναιετάοντες ἔβαν·
καὶ γὰρ ἑκὼν θυμῷ γελανεῖ θᾶσσον ἔντυνεν βασιλεὺς ἀνέμων
Ζήταν Κάλαΐν τε πατὴρ Βορέας, ἄνδρας πτεροῖσιν
νῶτα πεφρίκοντας ἄμφω πορφυρέοις.
τὸν δὲ παμπειθῆ γλυκὺν ἡμιθέοισιν πόθον ἔνδαιεν Ἥρα

στρ. θ'

ναὸς Ἀργοῦς, μή τινα λειπόμενον
τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσσοντ', ἀλλ' ἐπὶ καὶ θανάτῳ
φάρμακον κάλλιστον ἑᾶς ἀρετᾶς ἅλιξιν εὑρέσθαι σὺν ἄλλοις.
ἐς δ' Ἰαωλκὸν ἐπεὶ κατέβα ναυτᾶν ἄωτος,
λέξατο πάντας ἐπαινήσαις Ἰάσων. καί ῥά οἱ
μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων ἱεροῖς
Μόψος ἄμβασε στρατὸν πρόφρων. ἐπεὶ δ' ἐμβόλου
κρέμασαν ἀγκύρας ὕπερθεν,

ἀντ. θ'

χρυσέαν χείρεσσι λαβὼν φιάλαν
ἀρχὸς ἐν πρύμνᾳ πατέρ' Οὐρανιδᾶν ἐγχεικέραυνον Ζῆνα, καὶ ὠκυπόρους

179 ταχέες MGS, ταχέες δ' *BCD* (FC): ταχέως (B), ταχέως δ' *V*.
184 ἔνδαιεν mss (MGFCS): πρόσδαιεν B, δαίεσκεν Hermann.
188 δ' Ἰαωλκὸν Erasmus Schmid (BF): δ' Ἰωλκὸν old mss, δὲ Ἰωλκὸν Byzantine mss (C), δὲ *F*ιωλκὸν (MG), δ' Ἰαολκὸν (S).

Hermes of the golden wand sent two sons to take part in the unabating toil, even Echîon and Eurytus, exulting in their youth. Swiftly came they who dwell by the foot of the Pangaean mount, for with gladsome mind did their father, Boreas, lord of the winds, speedily equip Zêtês and Calais, with their purple pinions heaving adown their backs. And Hêra it was who enkindled in the demigods that all-persuasive sweet desire for the ship Argo, that none should be left behind, and stay by his mother's side, nursing a life that knoweth no peril; but should, even if death were to be the meed, win, with the aid of his comrades, a peerless elixir of prowess.[1]

But, when the flower of the seamen came down to the shore of Iôlcus, Jason numbered them and praised them, every one; and, to aid him, Mopsus, after inquiring the will of heaven by noting the flight of birds and by drawing lots, right gladly gave the host the signal to set forth. And, when they had slung the anchor over the vessel's prow, the leader took in his hands a golden goblet, and, standing at the stern, called on Zeus, the father of the sons of

[1] Keats, *Hyperion*, iii 119 f.

"As if some blithe wine,
Or bright elixir peerless I had drunk,
And so become immortal."

κυμάτων ῥιπὰς ἀνέμων τ᾽ ἐκάλει, νύκτας τε καὶ πόντου κελεύθους
ἄματά τ᾽ εὔφρονα καὶ φιλίαν νόστοιο μοῖραν·
ἐκ νεφέων δέ οἱ ἀντάϋσε βροντᾶς αἴσιον
φθέγμα· λαμπραὶ δ᾽ ἦλθον ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι·
ἀμπνοὰν δ᾽ ἥρωες ἔστασαν θεοῦ σάμασιν
πιθόμενοι· κάρυξε δ᾽ αὐτοῖς

ἐπ. θʹ

ἐμβαλεῖν κώπαισι τερασκόπος ἁδείας ἐνίπτων ἐλπίδας·
εἰρεσία δ᾽ ὑπεχώρησεν ταχειᾶν ἐκ παλαμᾶν ἄκορος.
σὺν Νότου δ᾽ αὔραις ἐπ᾽ Ἀξείνου στόμα πεμπόμενοι
ἤλυθον· ἔνθ᾽ ἁγνὸν Ποσειδάωνος ἕσσαντ᾽ εἰναλίου τέμενος,
φοίνισσα δὲ Θρηϊκίων ἀγέλα ταύρων ὕπαρχεν
καὶ νεόκτιστον λίθων βωμοῖο θέναρ.
ἐς δὲ κίνδυνον βαθὺν ἱέμενοι δεσπόταν λίσσοντο ναῶν,

στρ. ιʹ

συνδρόμων κινηθμὸν ἀμαιμάκετον
ἐκφυγεῖν πετρᾶν. δίδυμαι γὰρ ἔσαν ζωαί, κυλινδέσκοντό τε κραιπνότεραι
ἢ βαρυγδούπων ἀνέμων στίχες· ἀλλ᾽ ἤδη τελευτὰν κεῖνος αὐταῖς
ἡμιθέων πλόος ἄγαγεν. ἐς Φᾶσιν δ᾽ ἔπειτεν
ἤλυθον· ἔνθα κελαινώπεσσι Κόλχοισιν βίαν
μῖξαν Αἰήτᾳ παρ᾽ αὐτῷ. πότνια δ᾽ ὀξυτάτων βελέων

195 ἀνέμων *PQ* (BMGFO): ἀνέμους other mss (S).

Heaven, whose lance is the lightning; called also on the swiftly rushing waves and winds, to speed them on their way; and on the night-watches and on the tracks across the main, praying that the days might be propitious, and that the fortune of their return to their home might be kindly. And from the clouds there answered an auspicious peal of thunder, and there came bright flashes of lightning bursting forth,[1] and the heroes took fresh courage at the bidding of the signals sent of heaven. And the seer inspired them with good hopes, while he loudly bade them lay their hands to the oars, and from under their swift palms the rowing sped on, and could not be sated. And so, sent on their way by the breezes of the South wind, they reached the mouth of the Inhospitable Sea, and there they marked out a plot of holy ground in honour of the Sea-god Poseidon; and withal there was a red herd of Thracian bulls, and a hollow of stone newly built on the summit of an altar.

And, as they sped on their way into deep peril, they besought the Lord of Ships, that they might escape the irresistible onset of the clashing rocks[2]; for twain were they, and alive withal, and they rolled onward more swiftly than the battle-lines of the loudly roaring winds; but that voyage of the demigods made them stand still in death. And then they went to Phâsis, where they mingled in battle with the swarthy Colchians in the realm of Aeêtês himself.

[1] Boeckh, however, regards it as more poetical to make στεροπᾶς the genitive after ἀπορηγνύμεναι, than to take it with ἀκτῖνες. [2] The Symplêgades.

ποικίλαν ἴϋγγα τετράκναμον Οὐλυμπόθεν
ἐν ἀλύτῳ ζεύξαισα κύκλῳ

ἀντ. ι΄

μαινάδ᾽ ὄρνιν Κυπρογένεια φέρεν
πρῶτον ἀνθρώποισι, λιτάς τ᾽ ἐπαοιδὰς ἐκδιδάσκησεν σοφὸν Αἰσονίδαν·
ὄφρα Μηδείας τοκέων ἀφέλοιτ᾽ αἰδῶ, ποθεινὰ δ᾽ Ἑλλὰς αὐτὰν
ἐν φρασὶ καιομέναν δονέοι μάστιγι Πειθοῦς.
καὶ τάχα πείρατ᾽ ἀέθλων δείκνυεν πατρωΐων·
σὺν δ᾽ ἐλαίῳ φαρμακώσαισ᾽ ἀντίτομα στερεᾶν ὀδυνᾶν
δῶκε χρίεσθαι. καταίνησαν τε κοινὸν γάμον
γλυκὺν ἐν ἀλλάλοισι μῖξαι.

ἐπ. ι΄

ἀλλ᾽ ὅτ᾽ Αἰήτας ἀδαμάντινον ἐν μέσσοις ἄροτρον σκίμψατο
καὶ βόας, οἳ φλόγ᾽ ἀπὸ ξανθᾶν γενύων πνέον καιομένοιο πυρός,
χαλκέαις δ᾽ ὁπλαῖς ἀράσσεσκον χθόν᾽ ἀμειβόμενοι,
τοὺς ἀγαγὼν ζεύγλᾳ πέλασσεν μοῦνος. ὀρθὰς δ᾽ αὔλακας ἐντανύσαις
ἤλαυν᾽, ἀνὰ βωλακίας δ᾽ ὀρόγυιαν σχίζε νῶτον
γᾶς. ἔειπεν δ᾽ ὧδε· "Τοῦτ᾽ ἔργον βασιλεύς,
ὅστις ἄρχει ναός, ἐμοὶ τελέσαις ἄφθιτον στρωμνὰν ἀγέσθω,

228 ἀνὰ βωλακίας P... (BMGFC): ἀναβωλακίας most mss (s), ἀναβωλακίας δὲ τῆς ἐν τῇ τμήσει τὰς βώλους ἄνω πεμπούσης schol.; ἀνὰ βωλακίας = ἀνὰ βώλακας Bergk; ἤλαυν᾽ ἀνὰ βώλακας, ἐς δ᾽ ὀρογυιαν Hartung ("egregie," Herwerden).

Then, for the first time, did the Queen of swiftest darts, in Cyprus born, bind the dappled wryneck to the four spokes of a wheel indissoluble, and brought from Olympus unto men that maddening bird;[1] and she taught the son of Aeson the lore of suppliant incantations, that so he might rob Medea of her reverence for her parents, and that a longing for Hellas might lash her with the whip of Suasion, while her heart was all aflame.

And she quickly revealed the means of performing the labours set by her father, and with oil she mingled antidotes against sore pains, and gave them to Jason, to anoint himself withal; and they vowed sweet union in mutual wedlock. But when Aeêtês had set steadfast in the midst the adamantine plough, and the oxen, which from their tawny jaws were breathing the flame of burning fire, and were ever and anon pawing the ground with their brazen hoofs, Aeêtês led them along, and single-handed brought them beneath the yoke-strap, and straight stretched he the furrows as he was driving, and clave a ridge of clods a fathom deep.[2] Then Aeêtês spake on this wise:—

"Let the king, whosoever hath command of the ship, complete this task for me, and then let him carry off the coverlet imperishable, the fleece that gleameth

[1] The plumage of the wryneck, or "cuckoo's mate," is "beautifully variegated with black, brown, buff and grey" (Newton); hence the epithet ποικίλαν. The bird was used as a love-charm. For this purpose it was tied by the legs and wings to the four spokes of a wheel, which was made to revolve continuously in one direction (Horace, *Epode*, xvii 7), while the words of incantation were repeated. Cp. *N* iv 35, and the refrain of the *Pharmaceutria* of Theocritus (ii):—
ἴυγξ, ἕλκε τὺ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

[2] ἀνὰ goes with σχίζε, and βωλακίας γᾶς is, literally, "the clodded earth." On ζεύγλᾳ, lit. "yoke-cushion," cp. *Il.* xvii 440.

στρ. ια´

κῶας αἴγλᾶεν χρυσέῳ θυσάνῳ."
ὣς ἄρ' αὐδάσαντος ἀπὸ κροκόεν ῥίψαις Ἰάσων εἷμα θεῷ πίσυνος
εἴχετ' ἔργου· πῦρ δέ νιν οὐκ ἐόλει παμφαρμάκου ξείνας ἐφετμαῖς.
σπασσάμενος δ' ἄροτρον, βοέους δήσαις ἀνάγκας
ἔντεσιν αὐχένας ἐμβάλλων τ' ἐριπλεύρῳ φυᾷ
κέντρον αἰανὲς βιατὰς ἐξεπόνησ' ἐπιτακτὸν ἀνὴρ
μέτρον. ἴυξεν δ' ἀφωνήτῳ περ ἔμπας ἄχει
δύνασιν Αἰήτας ἀγασθείς.

ἀντ. ια´

πρὸς δ' ἑταῖροι καρτερὸν ἄνδρα φίλας
ὤρεγον χεῖρας, στεφάνοισί τέ νιν ποίας ἔρεπτον, μειλιχίοις τε λόγοις
ἀγαπάζοντ'. αὐτίκα δ' Ἀελίου θαυμαστὸς υἱὸς δέρμα λαμπρὸν
ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξου μάχαιραι·
ἤλπετο δ' οὐκέτι οἱ κεῖνόν γε πράξεσθαι πόνον.
κεῖτο γὰρ λόχμᾳ, δράκοντος δ' εἴχετο λαβροτατᾶν γενύων,
ὃς πάχει μάκει τε πεντηκόντορον ναῦν κράτει,
τέλεσαν ἃν πλαγαὶ σιδάρου.

ἐπ. ια´

μακρά μοι νεῖσθαι κατ' ἀμαξιτόν· ὥρα γὰρ συνάπτει· καί τινα
οἶμον ἴσαμι βραχύν· πολλοῖσι δ' ἄγημαι σοφίας ἑτέροις.
κτεῖνε μὲν γλαυκῶπα τέχναις ποικιλόνωτον ὄφιν,

232 κροκόεν *B* alone (MGCS): κρόκεον most mss (BF).
234 βοέους—ἀνάγκας vulgo (BGFC); βοέοις ἀνάγκαις M; βοέους—ἀνάγκᾳ mentioned in scholium (s).

with its golden fringe." When thus he had spoken, Jason flung off his saffron robe, and, putting his trust in God, set his hand to the task; and, by grace of the counsels of the magic maiden, he quailed not before the fire; but seizing the plough, and binding the necks of the oxen in the harness irresistible, and ever thrusting the unwearied goad into their strong-ribbed frame, the stalwart hero accomplished the allotted measure of his task. And Aeêtês, though he could find no voice for his anguish, shrilled forth a cry, in amazement at the stranger's strength; and his comrades stretched forth their hands towards the sturdy hero, and crowned him with garlands of grass and greeted him with gentle words; and at once the wondrous offspring of the Sun-god spake of the shining fleece, telling where it had been stretched out by the falchion of Phrixus; and he hoped that this further labour Jason would not be able to accomplish. For the fleece lay in a dense thicket, cleaving to the ravening jaws of a dragon, which, in bulk and length, was vaster than a ship of fifty oarsmen, built with many a hammer's blow.

'Tis too far for me to fare along the high-road: for time is pressing; and I know a short path; to many another am I a leader in the lore of song.[1] Thou must know, Arcesilas, how Jason, by his cunning, slew that serpent with its glaring eyes and spangled

[1] That is, "to many others am I a guide in the poetic art; I can set them an example of conciseness of narrative."

ὦ Ἀρκεσίλα, κλέψεν τε Μήδειαν σὺν αὐτᾷ, τὰν Πελίαο φόνον·
ἔν τ' Ὠκεανοῦ πελάγεσσι μίγεν πόντῳ τ' ἐρυθρῷ
Λαμνιᾶν τ' ἔθνει γυναικῶν ἀνδροφόνων·
ἔνθα καὶ γυίων ἀέθλοις ἐπέδειξαν κρίσιν ἐσθᾶτος ἀμφίς,

στρ. ιβ'

καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς
σπέρμ' ἀρούραις τουτάκις ὑμετέρας ἀκτῖνος ὄλβου δέξατο μοιρίδιον
ἆμαρ ἢ νύκτες. τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ
τέλλετο· καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν
ἤθεσι τάν ποτε Καλλίσταν ἀπῴκησαν χρόνῳ
νᾶσον· ἔνθεν δ' ὔμμι Λατοίδας ἔπορεν Λιβύας πεδίον
σὺν θεῶν τιμαῖς ὀφέλλειν, ἄστυ χρυσοθρόνου
διανέμειν θεῖον Κυράνας

ἀντ. ιβ'

ὀρθόβουλον μῆτιν ἐφευρομένοις.
γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν. εἰ γάρ τις ὄζους ὀξυτόμῳ πελέκει
ἐξερείψειεν μεγάλας δρυός, αἰσχύνοι δέ οἱ θαητὸν εἶδος·
καὶ φθινόκαρπος ἐοῖσα διδοῖ ψᾶφον περ' αὐτᾶς,
εἴ ποτε χειμέριον πῦρ ἐξίκηται λοίσθιον·
ἢ σὺν ὀρθαῖς κιόνεσσιν δεσποσύναισιν ἐρειδομένα

253 *ἐπέδειξαν κρίσιν* Pauw (FS): *ἐπεδείξαντο κρίσιν* all mss (M[2]); *ἐπεδείξαντ' ἀγῶνα* B; — *κρῖμα* Hermann (M[1]) (— *ἀνδρείαν* scholium), — *Fῖν'* Kayser (GC).

264 *ἐξερείψειεν* Thiersch (S): *ἐξερείψαι κεν* mss (BF), —*ψῃ κεν* Bergk[2] (M), —*ψῃ μὲν* (GC).
αἰσχύνοι Moschopulus (BF): *αἰσχύνῃ* Bergk (MGCS).

back, and stole away Medea, with her own aid, to be the death of Pelias. And they reached the streams of Ocean, and the Red Sea, and the race of the Lemnian wives who slew their lords. There it was that, in athletic contests, they proved their prowess, with raiment for their prize, and shared the marriage bed; and then it was that the fated day, or, haply, the night-watches, received in a foreign field the seed of your bright prosperity. There it was that the race of Ephêmus was planted, to increase for ever in the days to come; and, having mingled with the homes of the Lacedaemonians, in due time they went and dwelt in the isle once called Callistê. Thence was it that the son of Lêtô caused your race to bring prosperity to the plain of Libya by the honours granted of heaven, and to rule over the divine city of golden-throned Cyrene, having found for it counsel that ruleth in righteousness.

Now learn and know the lore of Oedipus:—If a man, with keen-edged axe, were to hew all the boughs of a mighty oak, and mar its comely form; even although its fruit may fail, it nevertheless giveth proof of itself, if ever it cometh at last to the wintry fire; or if, having left its own place desolate,

μόχθον ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν,
ἐὸν ἐρημώσαισα χῶρον.

ἐπ. ιβʹ

ἐσσὶ δ' ἰατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾷ φάος.
χρὴ μαλακὰν χέρα προσβάλλοντα τρώμαν ἕλκεος ἀμφιπολεῖν.
ῥᾴδιον μὲν γὰρ πόλιν σεῖσαι καὶ ἀφαυροτέροις·
ἀλλ' ἐπὶ χώρας αὖτις ἕσσαι δυσπαλὲς δὴ γίγνεται, ἐξαπίνας
εἰ μὴ θεὸς ἁγεμόνεσσι κυβερνατὴρ γένηται.
τὶν δὲ τούτων ἐξυφαίνονται χάριτες.
τλᾶθι τᾶς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπουδὰν ἅπασαν.

στρ. ιγʹ

τῶν δ' Ὁμήρου καὶ τόδε συνθέμενος
ῥῆμα πόρσυν'· ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν·
αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. ἐπέγνω μὲν Κυράνα
καὶ τὸ κλεεννότατον μέγαρον Βάττου δικαιᾶν
Δαμοφίλου πραπίδων. κεῖνος γὰρ ἐν παισὶν νέος,
ἐν δὲ βουλαῖς πρέσβυς ἐγκύρσαις ἑκατονταετεῖ βιοτᾷ,
ὀρφανίζει μὲν κακὰν γλῶσσαν φαεννᾶς ὀπός,
ἔμαθε δ' ὑβρίζοντα μισεῖν,

ἀντ. ιγʹ

οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς,
οὐδὲ μακύνων τέλος οὐδέν. ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει.

270 σοι mss (BMGFC) : τοι Wilamowitz (S).

it resteth (as a beam) on the upright pillars of some palace, and doeth slavish service amid alien walls.

But thou, Arcesilas, art a most timely healer, and the God of Healing honoureth the light that cometh from thee. One must needs apply a gentle hand in tending a festering wound; for, even for the feeble, it is an easy task to shake a city to its foundation, but it is indeed a sore struggle to set it in its place again, unless God becometh promptly a guide unto its rulers. But, for thee, the web of these fair fortunes is now being woven out toward its end. Deign to bestow all earnest heed on happy Cyrene; and, of the sayings of Homer, take to heart and cherish even this:—"A good messenger," said he, "bringeth highest honour to every business"[1]; even the Muse is exalted by a message rightly sped. Cyrene and the most glorious hall of Battus were familiar with the righteous heart of Dêmophilus; for he, as a youth among boys, and in counsels as an elder who hath attained a hundred years of life, robbeth calumny of her loud voice; he hath learnt to loathe insolence; he neither contendeth against the nobly born, nor delayeth any decisive deed. For, in the hands of men, the fitting moment hath but a brief limit of time. Well hath he taken note of it; it waiteth on him,[2] as a willing servant,

[1] This is the only passage where Pindar quotes from Homer by name. The nearest approach to the quotation is in *Il.* xv 207, ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ, "how good a thing is a discreet messenger."

[2] Or "he waiteth thereon."

εὖ νιν ἔγνωκεν· θεράπων δέ οἱ, οὐ δράστας ὀπαδεῖ.
φαντὶ δ' ἔμμεν
τοῦτ' ἀνιαρότατον, καλὰ γιγνώσκοντ' ἀνάγκᾳ
ἐκτὸς ἔχειν πόδα. καὶ μὰν κεῖνος Ἄτλας οὐρανῷ
προσπαλαίει νῦν γε πατρῴας ἀπὸ γᾶς ἀπό τε κτεάνων·
λῦσε δὲ Ζεὺς ἄφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ
μεταβολαὶ λήξαντος οὔρου

ἐπ. ιγ'

ἱστίων. ἀλλ' εὔχεται οὐλομέναν νοῦσον διαντλήσαις ποτὲ
οἶκον ἰδεῖν, ἐπ' Ἀπόλλωνός τε κράνᾳ συμποσίας ἐφέπων
θυμὸν ἐκδόσθαι πρὸς ἥβαν πολλάκις, ἔν τε σοφοῖς
δαιδαλέαν φόρμιγγα βαστάζων πολίταις ἡσυχίᾳ θιγέμεν,
μήτ' ὦν τινι πῆμα πορών, ἀπαθὴς δ' αὐτὸς πρὸς ἀστῶν.
καί κε μυθήσαιθ' ὁποίαν, Ἀρκεσίλα,
εὗρε παγὰν ἀμβροσίων ἐπέων, πρόσφατον Θήβᾳ ξενωθείς.

298 Ἀρκεσίλα mss (BMGCS): Ἀρκεσίλᾳ Dissen, Donaldson (F).

not as a thrall. But they say the saddest lot of all is to know the good, and yet, perforce, to be debarred therefrom.

The famous Atlas indeed is still bearing up against heaven's weight, banished from his ancestral land and his possessions; but the Titans were set free by immortal Zeus; and, as time passeth on, there are shiftings of sails at the change of the breeze. But the exile hopeth that the day will come, when he shall have drained to the dregs the cup of baneful woe, and shall see his home again; and, near Apollo's fountain, shall betake himself to the joys of the banquet, and yield his soul, full oft, to youthful gladness, and, amid fellow-citizens skilled in song, shall hold in his hands his deftly carven cithern, and attain to peace, doing despite to no man, and being himself unscathed by his townsmen. And haply he will tell how fair a fountain of immortal song he found, Arcesilas, when lately welcomed by a friend at Thebes.

PYTHIAN V

FOR ARCESILAS OF CYRENE

INTRODUCTION

The Fifth Pythian was written to celebrate the same victory as the Fourth, the victory of Arcesilaüs in the Pythian chariot-race of 462. It was sung at Cyrene (84–87) on the return of the charioteer and the horses (40 f), probably during the festival of the Carneia (73–76). The charioteer was the brother of the Queen of Cyrene.

Wealth wedded to Honour and blessed of Fortune has wide sway (1–4). By Castor's aid, such wealth has been won by Arcesilaüs, who keeps to the path of Justice, is king of mighty cities, and has won the chariot-race at Delphi (5–22). When he is hymned in song, he must not forget to give God the glory, and to praise the charioteer, who drove his chariot safely, and dedicated it at Delphi (22–42). Such a benefactor deserves an ungrudging welcome; he has kept his chariot scatheless in a race, where forty chariots were wrecked (43–54). He is attended by the fortune—the varied fortune—of the house of Battus, that founder of Cyrene, whose strange tongue caused Libyan lions to flee in terror, at the

behest of Apollo, the god of healing and music, and of those Delphic oracles, which prompted the Heracleidae and the Dorians to settle in Sparta, Argos, and Pylos (55–71). The chorus claims to be descended from Aegeidae, who won fame at Sparta, and went to Thêra, whither they brought the Carneian festival, now celebrated at Cyrene (72–81). There the descendants of the Trojan Antênôr are worshipped as heroes by the followers of Battus, who made Cyrene beautiful, and, on his death, was worshipped as a hero (82–95), while, in their graves hard by, the other ancestors of Arcesilaüs hear the news of his victory, for which Apollo should be praised (96–107).

Lastly, Arcesilaüs is lauded for his sense, his eloquence, his courage, his skill in athletic contests, and in music (108–116). May his prosperity continue, and may he be victorious at Olympia (117–124).

V.—ΑΡΚΕΣΙΛᾼ ΚΥΡΗΝΑΙῼ

ΑΡΜΑΤΙ

στρ. α'

Ὁ πλοῦτος εὐρυσθενής,
ὅταν τις ἀρετᾷ κεκραμένον καθαρᾷ
βροτήσιος ἀνὴρ πότμου παραδόντος, αὐτὸν ἀνάγῃ
πολύφιλον ἑπέταν.
ὦ θεόμορ' Ἀρκεσίλα,
σύ τοί νιν κλυτᾶς
αἰῶνος ἀκρᾶν βαθμίδων ἄπο
σὺν εὐδοξίᾳ μετανίσεαι
ἕκατι χρυσαρμάτου Κάστορος·
εὐδίαν ὃς μετὰ χειμέριον ὄμβρον τεὰν
καταιθύσσει μάκαιραν ἑστίαν.

ἀντ. α'

σοφοὶ δέ τοι κάλλιον
φέροντι καὶ τὰν θεόσδοτον δύναμιν.
σὲ δ' ἐρχόμενον ἐν δίκᾳ πολὺς ὄλβος ἀμφινέμεται·
τὸ μέν, ὅτι βασιλεὺς
ἐσσὶ μεγαλᾶν πολίων,
ἔχει συγγενὴς
ὀφθαλμὸς αἰδοιότατον γέρας
τεᾷ τοῦτο μιγνύμενον φρενί·
μάκαρ δὲ καὶ νῦν, κλεεννᾶς ὅτι
εὖχος ἤδη παρὰ Πυθιάδος ἵπποις ἑλὼν

8 *μετανίσεαι* Vatican recension (MFGS) : *μετανίσσεαι* Ambrosian recension (BC).

18 *αἰδοιότατον*, on metrical grounds, Erasmus Schmid (BMGFCS[1]) : *αἰδοιέστατον* mss and scholia (S[3]).

V.—FOR ARCESILAS OF CYRENE

WINNER IN THE CHARIOT RACE, 462 B.C.

WIDE is the power of wealth, whene'er it is wedded with stainless honour, wealth that a mortal man receiveth at the hands of Destiny, and taketh to his home as a ministrant that bringeth him many friends.

O blest of Heaven! Arcesilas! From the first steps of thy famous life thou dost indeed seek for that wealth, and fair fame withal, by the help of Castor of the golden chariot, who, after the wintry storm, sheddeth beams of calm upon thy happy hearth.

They that are noble bear with a fairer grace even the power that is given of God; and thou, while thou walkest in the straight path, hast prosperity in abundance around thee. First, as thou art a king over mighty cities, the eye of thy ancestry looketh on this as a meed most fit for reverence, when wedded to a soul like thine; and even to-day art thou happy in that thou hast already, with thy coursers, won glory from the famous Pythian festival,

δέδεξαι τόνδε κῶμον ἀνέρων,

ἐπ. α΄

Ἀπολλώνιον ἄθυρμα. τῷ σε μὴ λαθέτω
Κυράνας γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας ἀειδόμενον,
παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν·
φιλεῖν δὲ Κάρρωτον ἔξοχ᾽ ἑταίρων·
ὃς οὐ τὰν Ἐπιμαθέος ἄγων
ὀψινόου θυγατέρα Πρόφασιν, Βαττιδᾶν
ἀφίκετο δόμους θεμισκρεόντων·
ἀλλ᾽ ἀρισθάρματον
ὕδατι Κασταλίας ξενωθεὶς γέρας ἀμφέβαλε τεαῖσιν κόμαις,

στρ. β΄

ἀκηράτοις ἁνίαις
ποδαρκέων δωδεκάδρομον τέμενος.
κατέκλασε γὰρ ἐντέων σθένος οὐδέν· ἀλλὰ κρέμαται,
ὁπόσα χεριαρᾶν
τεκτόνων δαίδαλ᾽ ἄγων
Κρισαῖον λόφον
ἄμειψεν ἐν κοιλόπεδον νάπος
θεοῦ· τό σφ᾽ ἔχει κυπαρίσσινον
μέλαθρον ἀμφ᾽ ἀνδριάντι σχεδόν,
Κρῆτες ὃν τοξοφόροι τέγεϊ Παρνασσίῳ
καθέσσαντο μονόδροπον φυτόν.

24 Κυράνας S : —να mss (M with ἀειδομένα); —νᾳ Erasmus Schmid (BC); —ναν GF.

26 φιλεῖν mss (MGFCS) : φίλει B

33 δωδεκάδρομον recorded in *V* (S) : δωδεκαδρόμων *E* and Ambrosian mss, Hermann[2] (M); δώδεκ᾽ ἂν δρόμων Thiersch (B[2]FC); δυώδεκα δρόμων Vatican mss; δώδεκα δρόμων Hermann[1] (G).

and hast given welcome to this triumph-band of men, in whom Apollo delighteth.

Therefore, when thou art hymned in song in Cyrene's sweet garden of Aphrodite, forget not to give God the glory; do not forget to love, above all thy comrades, Carrhôtus, who, on returning to the palace of them that reign by right, did not bring in his train Excuse, that daughter of After-thought, who is wise too late; but, when welcomed beside the waters of Castalia, flung over thy locks the guerdon of glory in the chariot-race with his reins unsevered in the sacred space of the twelve courses of swift feet. For he brake no part of his strong equipage; nay, he hath dedicated all the dainty handiwork of skilled craftsmen, with which he passed the hill of Crisa on his way to the god's own hollow glen. Wherefore are they all placed in the shrine of cypress-wood, hard by the statue grown as a single block, that the Cretan bowmen dedicated beneath the roof Parnassian.[1]

[1] The Cretan offering was apparently a tree resembling a human figure, with some touches added by a rude form of art to complete the resemblance. The Cyrenian chariot was probably placed near the Cretan offering, because of the old connection between Crete and Cyrene (Müller's *Orchomenos*, p. 342). Pausanias tells us that, at Delphi, a chariot, with the image of Ammon in it, was dedicated by the Greeks of Cyrene; and that the Cyrenians also dedicated a statue of Battus in a chariot, this last being the work of a sculptor of Cnossos in Crete (x 13, 5 and 15, 6).

ἀντ. β'

ἑκόντι τοίνυν πρέπει
νόῳ τὸν εὐεργέταν ὑπαντιάσαι.
Ἀλεξιβιάδα, σὲ δ' ἠΰκομοι φλέγοντι Χάριτες.
μακάριος, ὃς ἔχεις
καὶ πεδὰ μέγαν κάματον
λόγων φερτάτων
μναμήϊ'· ἐν τεσσαράκοντα γὰρ
πετόντεσσιν ἀνιόχοις ὅλον
δίφρον κομίξαις ἀταρβεῖ φρενί,
ἦλθες ἤδη Λιβύας πεδίον ἐξ ἀγλαῶν
ἀέθλων καὶ πατρωΐαν πόλιν.

ἐπ. β'

πόνων δ' οὔ τις ἀπόκλαρός ἐστιν οὔτ' ἔσεται·
ὁ Βάττου δ' ἕπεται παλαιὸς ὄλβος ἔμπαν τὰ καὶ τὰ νέμων,
πύργος ἄστεος ὄμμα τε φαεννότατον
ξένοισι. κεῖνόν γε καὶ βαρύκομποι
λέοντες περὶ δείματι φύγον,
γλῶσσαν ἐπεί σφιν ἀπένεικεν ὑπερποντίαν·
ὁ δ' ἀρχαγέτας ἔδωκ' Ἀπόλλων
θῆρας αἰνῷ φόβῳ,
ὄφρα μὴ ταμίᾳ Κυοάνας ἀτελὴς γένοιτο μαντεύμασιν.

στρ. γ'

ὃ καὶ βαρειᾶν νόσων
ἀκέσματ' ἄνδρεσσι καὶ γυναιξὶ νέμει,
πόρεν τε κίθαριν, δίδωσί τε Μοῖσαν οἷς ἂν ἐθέλῃ,
ἀπόλεμον ἀγαγὼν
ἐς πραπίδας εὐνομίαν,

49 μναμήϊα *D* and scholium, μναμήϊ' (BMCS[3]), μναμεῖα S[1] : μναμήϊον (μνημ. *B*) *BC* (F) ; μναμῆον (G).

Therefore is it fitting to requite with ready mind the doer of a good deed. Son of Alexibius! thy name is lit up by the fair-haired Graces. Thou art happy in that, after labour sore, thou hast the noblest praise to keep thy memory green. For, amid forty drivers who were laid low, thou, with thy fearless spirit, didst bring thy chariot through unscathed, and, from the glorious games, hast now returned to the plain of Libya, and to the city of thy sires. But no man is now, or ever shall be, without his share of trouble; yet, in spite of chequered fortune, there is present still the olden prosperity of Battus, that tower of the city of Cyrene, and that light most radiant to strangers from afar.

Even the loudly-roaring lions fled before Battus in terror when he unloosed on them his strange tongue,[1] and Apollo, the founder of the State, doomed the wild beasts to dread fear, that so his oracles might not be unfulfilled for the ruler of Cyrene. 'Tis Apollo that allotteth to men and to women remedies for sore diseases. 'Twas he that gave the cithern, and bestoweth the Muse on whomsoever he will, bringing into the heart the love of law that hateth strife.

[1] Battus was as much afraid of the lions as the lions were of Battus. "It is said that he was cured of his stammer in the following way. As he was traversing the district of Cyrene, he beheld in the utmost parts of it, which were still uninhabited, a lion, and terror at the sight forced from his lips a loud articulate cry." (Frazer's *Pausanias*, x 15, 7.)

μυχόν τ' ἀμφέπει
μαντήϊον· τῷ [καὶ] Λακεδαίμονι
ἐν Ἄργει τε καὶ ζαθέᾳ Πύλῳ
ἔνασσεν ἀλκάεντας Ἡρακλέος
ἐκγόνους Αἰγιμιοῦ τε. τὸ δ' ἐμὸν γαρύειν
ἀπὸ Σπάρτας ἐπήρατον κλέος·

ἀντ. γ'

ὅθεν γεγενναμένοι
ἵκοντο Θήρανδε φῶτες Αἰγεΐδαι,
ἐμοὶ πατέρες, οὐ θεῶν ἄτερ, ἀλλὰ μοῖρά τις ἄγεν·
πολύθυτον ἔρανον
ἔνθεν ἀναδεξάμενοι,
Ἄπολλον, τεᾷ,
Καρνήϊ', ἐν δαιτὶ σεβίζομεν
Κυράνας ἀγακτιμέναν πόλιν·
ἔχοντι τὰν χαλκοχάρμαι ξένοι
Τρῶες Ἀντανορίδαι. σὺν Ἑλένᾳ γὰρ μόλον,

69 μαντήϊον mss (MFCS[3]) : μαντεῖον Hermann (BS[1]), μαντῇοι (G).

72 γαρύειν C, γαρύεν Hermann, Bergk (G) : γαρύετ' *BDE* and scholium, γαρυέντ' *PQR*; γαρύοντ' B? Donaldson, F; γαρύεται (M); γαρύει Wilamowitz (S).

76 f. ἄγεν· πολ. ἔρανον GFCS· ἄγεν πολ. ἔρανον, B, —ἔρανον. M[1], ἄγ' ἐν—Mingarelli (M[2]).

79 f. τεᾷ, Καρνήϊ' Boeckh (MGCS) : τεὰ Καρνεῖα Moschopulus, τεὰ Καρνήι' F.

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[1] The first person singular elsewhere refers to the poet himself (though examples are not wanting in which the Ode is written from the point of view of the chorus, as in *O.* xiv and *P.* viii). Hence it has been generally assumed that Pindar here claims descent from the Aegeidae. These must have been the *Theban* Aegeidae mentioned in *I.* vii 15. But we find below that it was the *Spartan* Aegeidae, who colonised Thêra. According to this view the subsequent context implies that it was from Thêra that Thebes received the

'Tis he that ruleth the secret shrine of the oracles; wherefore, even for sake of Lacedaemon, he planteth the valiant descendants of Heracles and Aegimius in Argos, and in hallowed Pylos.

But mine it is to sing of the dear glory that cometh from Sparta, whence sprang the Aegeidae, my own forefathers,[1] who, not without the gods, but led by some providence divine, once went to Thêra, whence it was that we have received the festal sacrifice in which all have part, and, in thy banquet, O Carneian Apollo,[2] we honour the nobly built city of Cyrene, which is held by bronze-armed Trojans from a foreign shore, even by the descendants of Antênôr.[3] For they came with Helen, after they had seen their

Carneia, and in its local festivals paid honour to Cyrene as a colony of Thêra.

But it seems out of place for the poet to make the chorus say, at Cyrene, that "we Thebans do honour to Cyrene as a colony of Thêra." It is more satisfactory to suppose that it is the leader of the Cyrenaean chorus that here describes the *Spartan* Aegeidae as his ancestors (see Studniczka, *Cyrene*, pp. 73–85). It was from Sparta that the *Spartan* Aegeidae carried to Thêra the festival of the Carneia, which Thêra had since transferred to those who were now glorifying their native city, Cyrene. The two interpretations are summed up in the scholium ὁ λόγος ἀπὸ τοῦ χοροῦ τῶν Λιβύων ἢ ἀπὸ τοῦ ποιητοῦ.

[2] The "Carneia" was an important national festival of the Spartans, which was carried across the Aegean sea to Thêra. The epitaph of a priest of the Carneian Apollo has been found at Thêra, in which the priest claims descent from the Spartan kings and also from Thessaly (Kaibel, *Epigr. Graeca* Nos. 191, 192). Callimachus, the poet of Cyrene, traces the Carneia from Sparta to Thêra, and from Thêra to Cyrene (*Hymn*, ii 72 f).

[3] The local heroes of Cyrene prior to its colonisation by Thêra.

καπνωθεῖσαν πάτραν ἐπεὶ ἴδον
ἐπ. γ'
ἐν Ἄρει. τὸ δ' ἐλάσιππον ἔθνος ἐνδυκέως
δέκονται θυσίαισιν ἄνδρες οἰχνέοντές σφε δωροφόροι,
τοὺς Ἀριστοτέλης ἄγαγε, ναυσὶ θοαῖς
ἁλὸς βαθεῖαν κέλευθον ἀνοίγων.
κτίσεν δ' ἄλσεα μείζονα θεῶν,
εὐθύτομόν τε κατέθηκεν Ἀπολλωνίαις
ἀλεξιμβρότοις πεδιάδα πομπαῖς
ἔμμεν ἱππόκροτον
σκυρωτὰν ὁδόν, ἔνθα πρυμνοῖς ἀγορᾶς ἔπι δίχα κεῖται θανών.
στρ. δ'
μάκαρ μὲν ἀνδρῶν μέτα
ἔναιεν, ἥρως δ' ἔπειτα λαοσεβής.
ἄτερθε δὲ πρὸ δωμάτων ἕτεροι λαχόντες ἀΐδαν
βασιλέες ἱεροὶ
ἐντί, μεγάλαν δ' ἀρετὰν
δρόσῳ μαλθακᾷ
ῥανθεῖσαν κώμων ὑπὸ χεύμασιν,
ἀκούοντί που χθονίᾳ φρενί,
σφὸν ὄλβον υἱῷ τε κοινὰν χάριν
ἔνδικόν τ' Ἀρκεσίλᾳ. τὸν ἐν ἀοιδᾷ νέων
πρέπει χρυσάορα Φοῖβον ἀπύειν,

98–100 μεγάλαν — ἀρετὰν — ῥανθεῖσαν MGFC; μεγάλαν — ἀρετᾶν — ῥανθεισᾶν *BDE*, both gen. and acc. are recognised in scholia; μεγαλᾶν — ἀρετᾶν — ῥανθεισᾶν S; μεγάλα — ἀρετὰ — ῥανθεῖσα B.

100 κώμων *XZ*, Moschopulus (BFS): κώμων θ' *BDE*; ὕμνων Beck (MGC). ὑπὸ χεύμασιν *BE* (edd.): ὑποχεύμασιν *DFG*, Moschopulus, Hermann, Donaldson.

101 που scholium, Hermann, Donaldson (C): τοι mss (MGFS); τοὶ B.

native city burnt in war, and that chariot-driving race was heartily welcomed with sacrifices by men who greeted them with gifts, men who were brought by Aristoteles,[1] when, with his swift ships, he opened a deep path across the sea. And he made the groves of the gods greater than aforetime, and ordained that, for the festivals of Apollo, which bring health unto mortals, there should be a straight and level road, paved with stone and trodden by the hoofs of horses,[2] where now, in death, he resteth apart, at the further end of the market-place.[3] Blessed was he, while he dwelt among men, and thereafter a hero worshipped by the people; and asunder, before the dwellings, are the other holy kings, whose portion is in Hades, and in their soul, in the world below, they haply hear of lofty prowess besprent with soft dew beneath the outpourings of revel-songs—a happy lot for themselves and a glory shared by their son, Arcesilas, and his rightful claim.

Meet it is that, amid the minstrelsy of youths, he should proclaim the praise of golden-lyred Apollo,

[1] The other name of the founder, Battus.

[2] The Scholiast states that Battus made *τὴν λεγομένην Σκυρωτὴν πλατεῖαν*, what was known as "the paved street." Della Cella, an Italian traveller who visited Cyrene in 1817, describes its principal street as "completely cut out of the living rock" (*Viaggio*, p. 139).

[3] At the west end, where tombs are marked in the maps of Cyrene. As at Mycenae and Megara and Sicyon, the tomb of the founder was in the market-place. The descendants of Battus were buried in a place apart from the founder's tomb.

ἀντ. δ´

ἔχοντα Πυθωνόθεν
τὸ καλλίνικον λυτήριον δαπανᾶν
μέλος χαρίεν. ἄνδρα κεῖνον ἐπαινέοντι συνετοί.
λεγόμενον ἐρέω·
κρέσσονα μὲν ἁλικίας
νόον φέρβεται
γλῶσσάν τε· θάρσος δὲ τανύπτερος
ἐν ὄρνιξιν αἰετὸς ἔπλετο·
ἀγωνίας δ', ἕρκος οἷον, σθένος·
ἔν τε Μοίσαισι ποτανὸς ἀπὸ ματρὸς φίλας,
πέφανταί θ' ἁρματηλάτας σοφός·

ἐπ. δ´

ὅσαι τ' εἰσὶν ἐπιχωρίων καλῶν ἔσοδοι,
τετόλμακε. θεός τέ οἱ τὸ νῦν τε πρόφρων τελεῖ
δύνασιν,
καὶ τὸ λοιπὸν <ὁμοῖα>, Κρονίδαι μάκαρες,
διδοῖτ' ἐπ' ἔργοισιν ἀμφί τε βουλαῖς
ἔχειν, μὴ φθινοπωρὶς ἀνέμων
χειμερία κατὰ πνοὰ δαμαλίζοι χρόνον.
Διός τοι νόος μέγας κυβερνᾷ
δαίμον' ἀνδρῶν φίλων.
εὔχομαί νιν Ὀλυμπίᾳ τοῦτο δόμεν γέρας ἔπι
Βάττου γένει.

110 f. *νόον φέρβεται γλῶσσάν τε· θάρσος δὲ* Schneidewin (M[2]GFCS) : *νόον φέρβεται· γλῶσσάν τε θάρσος τε* BM[1].

118 *ὦ* mss ; <*ὁμοῖα*> Hartung (GCS) : <*ὄπισθε*> Boeckh ; <*ὁποῖα*> or <*ὅσ' ὦν κε*> M ; <*ὅσαν κε*> F.

121 *κατὰ πνοὰ δαμαλίζοι* Bergk (CGS), cp. *καταδαμάζω* : *καταπνοὰ δ.* mss (BMF).

now that he receiveth from Pytho the gracious song that is the victor's guerdon for all cost. That hero is praised by the prudent. I shall only say what is said by others. He cherisheth a mind and a tongue that are beyond his years; in courage he is like a broad-winged eagle among birds, while his might in athlete-contests is a very tower of strength; and, even from his mother's lap, he hath soared among the Muses; and he hath proved himself a skilful charioteer; and all the openings for noble exploits around him, hath he boldly essayed. Even now doth God readily bring his powers to perfect issue, and, in the time to come, do ye blessed sons of Cronus grant him a like boon, both in deeds and counsels, lest haply some stormy blast of autumn make havoc of his life. Lo! it is the mighty mind of Zeus that guideth the fate of men that he loveth. I beseech him to grant the race of Battus this new guerdon at Olympia.

PYTHIAN VI

FOR XENOCRATES OF ACRAGAS

INTRODUCTION

The Sixth Pythian purports to be in honour of the chariot-race won by Xenocrates of Acragas, the younger brother of Thêrôn, who, two years later, became ruler of Acragas. The date of the victory was 490 B.C., a few days before the battle of Marathon. In this Ode, as in the Second Isthmian, the subject is nominally Xenocrates, but really his son Thrasybûlus, who drove his father's chariot. Filial devotion is the main theme of the poem. It must be regarded as a personal tribute to the victor's son and not as the official Epinician Ode, which, on this occasion, was written by Simonides (Abel's *Scholia*, p. 379). Simonides was then 66 years of age, while Pindar was only 32, and this is one of his earliest Odes.

The poet's plough-share is once more turning up a field of Love or of the Graces, as he draws near to the Delphic temple, where a treasure-house of song has been built for Acragas and for the victor and his ancestors (1–9), a treasure-house, which will not be swept away by wintry rain or storm, but whose

fair frontal shall in clear light proclaim a victory shared by the father of Thrasybûlus and his race (10–18).

Thrasybûlus honours his father, and obeys the precept once given by Cheiron to Achilles, bidding him reverence his parents, next to the gods (19–27). In olden days Antilochus sacrificed his life for his father, Nestor; and now Thrasybûlus has shown his supreme devotion to his father, Xenocrates (28–45).

He is as hospitable as his father's brother, Thêrôn; he uses his wealth wisely; he is devoted to poetry; he has a passionate love of horsemanship; and, when he consorts with others, sweeter than honey is the temper of his soul (46–54).

VI.—ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝῼ

ΑΡΜΑΤΙ

στρ. α′

Ἀκούσατ᾽· ἦ γὰρ ἑλικώπιδος Ἀφροδίτας
ἄρουραν ἢ Χαρίτων
ἀναπολίζομεν, ὀμφαλὸν ἐριβρόμου
χθονὸς ἐς νάϊον προσοιχόμενοι·
Πυθιόνικος ἔνθ᾽ ὀλβίοισιν Ἐμμενίδαις
ποταμίᾳ τ᾽ Ἀκράγαντι καὶ μὰν Ξενοκράτει
ἑτοῖμος ὕμνων
θησαυρὸς ἐν πολυχρύσῳ
Ἀπολλωνίᾳ τετείχισται νάπᾳ·

στρ. β′

τὸν οὔτε χειμέριος ὄμβρος ἐπακτὸς ἐλθών,
ἐριβρόμου νεφέλας
στρατὸς ἀμείλιχος, οὔτ᾽ ἄνεμος ἐς μυχοὺς
ἁλὸς ἄξοισι παμφόρῳ χεράδει
τυπτόμενον. φάει δὲ πρόσωπον ἐν καθαρῷ
πατρὶ τεῷ, Θρασύβουλε, κοινάν τε γενεᾷ
λόγοισι θνατῶν
εὔδοξον ἅρματι νίκαν
Κρισαίαισιν ἐν πτυχαῖς ἀπαγγελεῖ.

1 ἦ old mss (MGFCS) : ἢ Moschopulus, Dissen (B).
4 ἐς νάϊον Hermann[3] (MFCS); ἐς ναὸν mss: ἀένναον Hermann[12] (B); ἐς λίθινον Bergk[12].
10 ὄμβρος, ἐπακτὸς ἐλθὼν S; ἐπᾳκτὸς C.
13 χεράδει grammarians (GS), cp. frag. 327 χεράδει σποδέων: χεράδι mss (BMFC).

VI.—FOR XENOCRATES OF ACRAGAS

WINNER IN THE CHARIOT-RACE, 490 B.C.

Listen! for, in very deed, are we once more ploughing the field of bright-eyed Aphrodîtê or of the Graces,[1] as we draw nigh unto the shrine that is the centre of the loudly echoing Earth; where, for the prosperous Emmenidae and for Acragas between the rivers, and chiefly for Xenocrates, there hath been built and prepared in Apollo's golden glen a Pythian victor's treasure-house of song, which neither wintry rain with its invading onset, the pitiless host launched from deep-thundering clouds, nor the storm-wind with its swirl of shingle, shall buffet and sweep away into the recesses of the sea. But the porch, in its pure brightness, shall proclaim a famous victory with the chariot, celebrated by the lips of mortals, and shared by thy father, Thrasybûlus, and by his race, that was won in the dells of Crisa. 'Tis thou, then, that settest him

[1] The poet has elsewhere besought "the Graces and Aphrodite" at the beginning of the sixth Paean addressed "to Pytho by the Delphians" (Wilamowitz, *Hieron und Pindaros*, 1901, p. 1287.) But the date of that Paean is now known to be probably five years later than that of this Ode.

στρ. γ′

σύ τοι σχεθών νιν ἐπιδέξια χειρός, ὀρθὰν
ἄγεις ἐφημοσύναν,
τά ποτ᾽ ἐν οὔρεσι φαντὶ μεγαλοσθενεῖ
Φιλύρας υἱὸν ὀρφανιζομένῳ
Πηλεΐδᾳ παραινεῖν· μάλιστα μὲν Κρονίδαν,
βαρυόπαν στεροπᾶν κεραυνῶν τε πρύτανιν,
θεῶν σέβεσθαι·
ταύτας δὲ μή ποτε τιμᾶς
ἀμείρειν γονέων βίον πεπρωμένον.

στρ. δ′

ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς
νόημα τοῦτο φέρων,
ὃς ὑπερέφθιτο πατρός, ἐναρίμβροτον
ἀναμείναις στράταρχον Αἰθιόπων
Μέμνονα. Νεστόρειον γὰρ ἵππος ἅρμ᾽ ἐπέδα
Πάριος ἐκ βελέων δαϊχθείς· ὁ δ᾽ ἔφεπεν
κραταιὸν ἔγχος·
Μεσσανίου δὲ γέροντος
δοναθεῖσα φρὴν βόασε παῖδα ὅν·

στρ. ε′

χαμαιπετὲς δ᾽ ἄρ᾽ ἔπος οὐκ ἀπέριψεν· αὐτοῦ
μένων δ᾽ ὁ θεῖος ἀνὴρ
πρίατο μὲν θανάτοιο κομιδὰν πατρός,
ἐδόκησέν τε τῶν πάλαι γενεᾷ
ὁπλοτέροισιν, ἔργον πελώριον τελέσαις,
ὕπατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν.
τὰ μὲν παρίκει·
τῶν νῦν δὲ καὶ Θρασύβουλος
πατρῴαν μάλιστα πρὸς στάθμαν ἔβα,

19 σχεθὼν Elmsley (S) : σχέθων mss (BMGFC).

ever at thy right hand, and upholdest the charge, even the precepts which, as the story telleth, the son of Philyra[1] erst enjoined on the stalwart son of Pêleus,[2] when parted from his parents:—First of all the gods to adore the son of Cronus, the loud-voiced lord of the lightnings and the thunders, and of such reverence never to deprive his parents during their allotted life

Even aforetime was this spirit cherished by that man of might, Antilochus, who died for his father's sake, by awaiting the onslaught of Memnon, the leader of the Ethiopians.[3] For Nestor's chariot was entangled by his horse that had been stricken by the arrows of Paris, while Memnon was plying his sturdy spear, and the distracted soul of the aged hero of Messênê called aloud for his son; and his cry fell not to the ground, but, waiting there, the god-like son bought with his own life the rescue of his father, and, by doing this wondrous deed, was deemed by those of a younger generation to have proved himself, among men of old, supreme in filial devotion.

These things are of the past; but, in the present time, Thrasybûlus hath come nearest to the standard of duty to one's father, while he also vieth with his

[1] Cheiron. [2] Achilles.

[3] This version of the story comes from the *Aethiopis*, an epic poem by Arctînus. In the *Iliad* (viii 90–117) it is Diomêdês that comes to the rescue of Nestor; but the death of his son, Antilochus, is mentioned in the *Odyssey*, iv 187 f.

στρ. στ'

πάτρῳ τ' ἐπερχόμενος ἀγλαΐαν ἅπασαν.
νόῳ δὲ πλοῦτον ἄγει,
ἄδικον οὔθ' ὑπέροπλον ἥβαν δρέπων,
σοφίαν δ' ἐν μυχοῖσι Πιερίδων·
τίν τ', Ἐλέλιχθον, ἃς εὗρες ἱππίας ἐσόδους,
μάλα ἁδόντι νόῳ, Ποσειδᾶν, προσέχεται.
γλυκεῖα δὲ φρὴν
καὶ συμπόταισιν ὁμιλεῖν
μελισσᾶν ἀμείβεται τρητὸν πόνον.

46 τ' mss: γ' C[1] (G). ἔδειξεν ἅπασαν old mss; ἔδειξεν (BM ? F); ἅπασαν Bergk[2] (GCS).

50 ἃς εὗρες ἱππείας ἐσόδους Mommsen; εὗρές θ' ὃς ἱππέων ἔσοδον Moschopulus; ὅς θ' εὗρες ἱππίαν ἔσοδον B in critical notes (Donaldson): ὀργαῖς πάσαις ὃς ἱππείαν ἔσοδον old mss (S); ὀργαῖς ἐς ἱππίαν ἔσοδον B; ὀργᾶς ὃς ἱππειᾶν ἐσόδων (CG); ὁρμός ὃς ἱππίαν ἐς ὁδόν Rauchenstein, ὁρμᾶς ὃς πρὸς ἱππίαν ἔσοδον Bergk[1], – – ◡ ἱππείαν ἔσοδον F. ὦ δέσποθ' ἱππιᾶν ἐσόδων? S.

father's brother[1] in all manner of splendour; but with wisdom tendeth he his wealth, not plucking the pleasures of youth with injustice or violence, but culling poesy in the quiet haunts of the Pierides; and with a spirit that hath found thy favour, O earth-shaking Poseidon, he clingeth to the chariot-contests first found by thee. Sweet also is his temper, and, as a boon companion, he outvieth the crannied work of the honey-bee.[2]

[1] Thêrôn, the future ruler of Acragas.
[2] That is, "he is sweeter than the honeycomb."

PYTHIAN VII

FOR MEGACLES OF ATHENS

INTRODUCTION

The Seventh Pythian is in honour of Megacles of Athens, the son of Hippocrates, and the nephew and son-in-law of the Athenian legislator, Cleisthenes. He is the grandson of the Megacles who married Agaristê, daughter of Cleisthenes, tyrant of Sicyon (Hdt. vi 127 f), and the great-grandson of Alcmaeon, who won the chariot-race in the Olympic games. The present victory was won in 486 B.C. The second Nemean is the only other Ode in honour of an Athenian.

Athens is the fairest prelude to a song in honour of the Alcmaeonidae (1–8), a family which has made Apollo's temple at Delphi a marvel to behold, and has won two victories at the Isthmian, one at the Olympian, and two at the Pythian games (9–16). Their noble acts have been requited with envy and exile, but prosperity meets with varied fortune (17–22).

Megacles had been ostracised by Athens a few months before this victory.

VII.—ΜΕΓΑΚΛΕΙ ΑΘΗΝΑΙῼ

ΤΕΘΡΙΠΠῼ

στρ.

Κάλλιστον αἱ μεγαλοπόλιες Ἀθᾶναι
προοίμιον Ἀλκμανιδᾶν εὐρυσθενεῖ γενεᾷ
κρηπῖδ' ἀοιδᾶν
ἵπποισι βαλέσθαι.
ἐπεὶ τίνα πάτραν, τίνα οἶκον
ναίων ὀνυμάξεαι
ἐπιφανέστερον
Ἑλλάδι πυθέσθαι;

ἀντ.

πάσαισι γὰρ πολίεσι λόγος ὁμιλεῖ
Ἐρεχθέος ἀστῶν, Ἄπολλον, οἳ τεόν γε δόμον
Πυθῶνι δίᾳ
θαητὸν ἔτευξαν.
ἄγοντι δέ με πέντε μὲν Ἰσθμοῖ
νῖκαι, μία δ' ἐκπρεπὴς
Διὸς Ὀλυμπιάς,
δύο δ' ἀπὸ Κίρρας,

ἐπ.

ὦ Μεγάκλεες, ὑμαί τε καὶ προγόνων.
νέᾳ δ' εὐπραγίᾳ χαίρω τι· τὸ δ' ἄχνυμαι,
φθόνον ἀμειβόμενον τὰ καλὰ ἔργα.
φαντί γε μὰν οὕτω κεν ἀνδρὶ παρμονίμαν
θάλλοισαν εὐδαιμονίαν
τὰ καὶ τὰ φέρεσθαι.

6 *ναίων* mss (FS): *ναιόντ'* Erasmus Schmid (BG); *αἰᾶν* M; *αἰνέων* Kayser (C).
ὀνυμάξεαι Boeckh (S), *ὀνυμάξαι* *B*, *ὀνομάξαι* *D*: *ὀνυμάξομαι* Triclinius and scholia (MGFC).

VII. FOR MEGACLES OF ATHENS

WINNER IN THE FOUR-HORSE CHARIOT-RACE, 486 B.C.

The mighty city of Athens is the fairest prelude of song, which the widely powerful race of the Alcmaeonidae can lay as a foundation of odes in honour of their steeds.

What fatherland, what family, in which thou dwellest, shalt thou name as more illustrious of report in Greece? For all the cities are haunted by the story of those citizens of Erechtheus, who in divine Pytho made thy temple, O Apollo, a marvel to behold.

I am also prompted to song by five victories, one at the Isthmus, and one famous victory at the Olympian festival of Zeus, and two from Cirrha, won by yourselves, Megaclês, and by your ancestors. At this new good fortune I have no little joy; but it is very grievous that noble acts are requited by envy. Yet they say that prosperity which abideth in bloom bringeth evil as well as good in its train.

10 τεόν γε δόμον Moschopulus (BMGFC): τεόν τε δόμον Vatican recension; τεὸν πρόδομον? S.

PYTHIAN VIII

FOR ARISTOMENES OF AEGINA

INTRODUCTION

The Eighth Pythian celebrates the victory in the boys' wrestling-match won by Aristomenes of Aegina. One of his uncles had been victorious in wrestling at Olympia, and another at the Isthmian games. He had himself been already successful at Megara, Marathon, and Aegina. Pindar had apparently been present at the Pythian contest (59). The Ode was sung at Aegina. The Scholiast refers it to the 35th Pythiad, that is, to 446 B.C. In 447 Athens had been defeated by Thebes at the battle of Coronea, and this defeat has been supposed to be indicated in the poet's reference to the overthrow of Porphyrion and Typhôeus (12–18). The "Thirty Years' Peace" between Athens and Sparta was signed towards the end of 446. Aegina obtained a relative degree of independence, so that the poet's prayer at the end of the Ode was partially answered (Gaspar's *Chronologie Pindarique*, 165–9).

The Ode begins with a tribute to the goddess of domestic tranquillity, who holds the keys of councils and of wars, but also has the strength to quell rebels

such as Porphyrion and Typhôeus, who were overcome by Apollo, who has welcomed the victor on his return from the Pythian games (1–20). The praise of Aegina for justice, athletic success, and valour (21–28). The praise of the victor, who has followed the example of his mother's brothers, and has thus won the eulogy bestowed by Amphiaraüs on the valour of his son and his son's comrades:—"The courage of the sires is clearly seen in the sons" (29–45). That eulogy of his son, Alcmaeon, is echoed by the poet; Alcmaeon is the poet's neighbour and guardian of his goods, and speaks to him in oracles (45–60).

The victor's successes have been given him by Apollo (61–66), to whom the poet prays for a blessing on his ode (67–72). Success is apt to be followed by a reputation for wisdom, but success is uncertain (73–78). The victor's successes are recounted, ending with his victory at the Pythian games (78–87). Early successes are welcome, but human happiness is fleeting (88–92). May Aegina be brought safely onwards in her course of freedom, under the blessing of her heroes (98–100).

VIII.—ΑΡΙΣΤΟΜΕΝΕΙ ΑΙΓΙΝΗΤῌ

ΠΑΛΑΙΣΤῌ

στρ. α'

Φιλόφρον Ἡσυχία, Δίκας
ὦ μεγιστόπολι θύγατερ,
βουλᾶν τε καὶ πολέμων
ἔχοισα κλαῗδας ὑπερτάτας,
Πυθιόνικον τιμὰν Ἀριστομένει δέκευ.
τὺ γὰρ τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν ὁμῶς
ἐπίστασαι καιρῷ σὺν ἀτρεκεῖ·

ἀντ. α'

τὺ δ', ὁπόταν τις ἀμείλιχον
καρδίᾳ κότον ἐνελάσῃ,
τραχεῖα δυσμενέων
ὑπαντιάξαισα κράτει τιθεῖς
Ὕβριν ἐν ἄντλῳ. τὰν οὐδὲ Πορφυρίων μάθεν
παρ' αἶσαν ἐξερεθίζων· κέρδος δὲ φίλτατον,
ἑκόντος εἴ τις ἐκ δόμων φέροι.

ἐπ. α'

βία δὲ καὶ μεγάλαυχον ἔσφαλεν ἐν χρόνῳ.
Τυφὼς Κίλιξ ἑκατόγκρανος οὔ νιν ἄλυξεν,
οὐδὲ μὰν βασιλεὺς Γιγάντων· δμᾶθεν δὲ κεραυνῷ
τόξοισί τ' Ἀπόλλωνος· ὃς εὐμενεῖ νόῳ
Ξενάρκειον ἔδεκτο Κίρραθεν ἐστεφανωμένον
υἱὸν ποίᾳ Παρνασσίδι Δωριεῖ τε κώμῳ.

στρ. β'

ἔπεσε δ' οὐ Χαρίτων ἑκὰς

20 Παρνασσίδι s: Παρνασίῃ mss; Παρνασίδι (BMGFC).

VIII.—FOR ARISTOMENES OF AEGINA

WINNER IN THE WRESTLING-MATCH, 446 B.C.

KINDLY Goddess of Peace, daughter of Justice, that makest cities great; thou that holdest the master-keys of councils and of wars, receive from Aristomenes the honour due for a Pythian victory; for thou knowest with perfect fitness the secret of gentleness, both in giving, and in taking.

And yet, whenever any man hurleth into his heart relentless wrath, rudely confronting the strength of thine enemies, thou plungest Insolence in the brine. Thy power Porphyrion [1] did not know, when he provoked thee beyond all measure, yet gain is best, whenever one getteth it from the home of a willing giver. But violence overthroweth the braggart at the last. The Cilician Typhôeus [2] with his hundred heads did not escape thy power; no, nor the king of the Giants. They were severally overcome by the thunderbolt of Zeus, and by the bow of Apollo, who with gracious mind welcomed the son of Xenarcês on his return from Cirrha, crowned with Parnassian verdure and with Dorian triumph-song.

Right near to the Graces hath fallen that isle

[1] The king of the giants (l. 17), who fought against the gods, and was slain by Zeus and Heracles.

[2] Son of Tartarus and Gaea; a monster with fearful eyes and terrible voices, who was ultimately subdued by the thunderbolt of Zeus. Cp. *O.* iv 8, *P.* i 15.

ἁ δικαιόπολις ἀρεταῖς
κλειναῖσιν Αἰακιδᾶν
θιγοῖσα νᾶσος· τελέαν δ' ἔχει
δόξαν ἀπ' ἀρχᾶς. πολλοῖσι μὲν γὰρ ἀείδεται
νικαφόροις ἐν ἀέθλοις θρέψαισα καὶ θοαῖς
ὑπερτάτους ἥρωας ἐν μάχαις·

ἀντ. β'

τὰ δὲ καὶ ἀνδράσιν ἐμπρέπει.
εἰμὶ δ' ἄσχολος ἀναθέμεν
πᾶσαν μακραγορίαν
λύρᾳ τε καὶ φθέγματι μαλθακῷ,
μὴ κόρος ἐλθὼν κνίσῃ. τὸ δ' ἐν ποσί μοι τράχον
ἴτω τεὸν χρέος, ὦ παῖ, νεώτατον καλῶν,
ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ.

ἐπ. β'

παλαισμάτεσσι γὰρ ἰχνεύων ματραδελφεοὺς
Ὀλυμπίᾳ τε Θεόγνητον οὐ κατελέγχεις,
οὐδὲ Κλειτομάχοιο νίκαν Ἰσθμοῖ θρασύγυιον·
αὔξων δὲ πάτραν Μιδυλιδᾶν λόγον φέρεις,
τὸν ὅνπερ ποτ' Ὀϊκλέος παῖς ἐν ἑπταπύλοις ἰδὼν
υἱοὺς Θήβαις αἰνίξατο παρμένοντας αἰχμᾷ,

στρ. γ'

ὁπότ' ἀπ' Ἄργεος ἤλυθον
δευτέραν ὁδὸν Ἐπίγονοι.
ὧδ' εἶπε μαρναμένων·
"Φυᾷ τὸ γενναῖον ἐπιπρέπει
ἐκ πατέρων παισὶ λῆμα. θαέομαι σαφὲς
δράκοντα ποικίλον αἰθᾶς Ἀλκμᾶν' ἐπ' ἀσπίδος

24 θιγοῖσα Buttmann, Bergk (GCS); θίγοισα mss (BMF).
32 κνίσῃ mss (MGFC), cp. Bacchyl. xvii 8 κνίσεν: κνίσσῃ B; κνίξῃ S.
38 Μιδ. mss (BMGFC): Μειδ. Bergk (S).
43 f. "Μαρναμένων φυᾷ Rohde, cp. *N.* i 25.

where Justice reigneth; it knoweth the famous merits of the sons of Aeacus, and hath perfect glory from the beginning. It is famed in song for having fostered heroes supreme in many a victorious contest and in swift battles; and, again, it is also conspicuous for its men; but time would fail me to consign to the lyre and the gentle voice of song all the long story of their fame, lest haply envy should draw near and vex us; but let that, which runneth before my feet, go forward, even the debt that is due, my son, unto thee, the latest of its glories, sped with wings of my skill.

For, in the contests of the ring, thou followest hard on the track of thy mother's brothers, and bringest no dishonour on Theognêtus, as victor at Olympia, or on the conquest won by the sturdy limbs of Cleitomachus at the Isthmus; and, by exalting the clan of the Midylidae, thou earnest the praise darkly prophesied of old by the son of Oïclês,[1] when he saw those sons holding their ground in battle before seven-gated Thebes, what time the Epigoni came from Argos on that second march. Thus spoke he, while they were fighting:—

"'Tis by the gift of Nature that there standeth forth to view that noble spirit, which passeth from sires to sons. I clearly see Alcmaeon,[2] the first to enter

[1] Amphiaraüs, by an oracle delivered at his tomb.
[2] Son of Amphiaraüs.

νωμῶντα πρῶτον ἐν Κάδμου πύλαις.

ἀντ. γ'

ὁ δὲ καμὼν προτέρᾳ πάθᾳ
νῦν ἀρείονος ἐνέχεται
ὄρνιχος ἀγγελίᾳ
Ἄδραστος ἥρως· τὸ δὲ οἴκοθεν
αντία πράξει. μοῦνος γὰρ ἐκ Δαναῶν στρατοῦ
θανόντος ὀστέα λέξαις υἱοῦ, τύχᾳ θεῶν
ἀφίξεται λαῷ σὺν ἀβλαβεῖ

ἐπ. γ'

Ἄβαντος εὐρυχόρους ἀγυιάς." τοιαῦτα μὲν
ἐφθέγξατ' Ἀμφιάρηος. χαίρων δὲ καὶ αὐτὸς
Ἀλκμᾶνα στεφάνοισι βάλλω, ῥαίνω δὲ καὶ ὕμνῳ,
γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν
ὑπάντασεν ἰόντι γᾶς ὀμφαλὸν παρ' ἀοίδιμον,
μαντευμάτων τ' ἐφάψατο συγγόνοισι τέχναις.

στρ. δ'

τὺ δ', ἑκαταβόλε, πάνδοκον
ναὸν εὐκλέα διανέμων
Πυθῶνος ἐν γυάλοις,
τὸ μὲν μέγιστον τόθι χαρμάτων
ὤπασας· οἴκοι δὲ πρόσθεν ἁρπαλέαν δόσιν
πενταθλίου σὺν ἑορταῖς ὑμαῖς ἐπάγαγες.
ἄναξ, ἑκόντι δ' εὔχομαι νόῳ

ἀντ. δ'

κατά τιν' ἁρμονίαν βλέπειν,
ἀμφ' ἕκαστον ὅσα νέομαι.

59 ὑπάντασέ τ' B.
67 ἄναξ *EF* (BMG): ἄναξ most mss (FCS).
68 κατά τιν' MFCS³: κατὰ τὶν BG; κατ' ἐμὰν C¹.

within the gates of Cadmus, wielding a glittering dragon on his shining shield, while he that aforetime suffered from disaster, even the hero Adrastus,[1] is now compassed by tidings of a happier omen; but, as for his own household, he shall fare far otherwise. For he alone of the host of the Danai shall gather the bones of his slain son, and by the destiny sent by the gods, shall, with his folk unscathed, safely return to the spacious streets of Abas."[2]

Thus spake Amphiaraüs; and I too gladly fling my garlands over Alcmaeon, and besprinkle him with song, because he is my neighbour, and proffered himself as guardian of my goods, when I was going to the storied centre of the world, and himself had a share in his ancestor's arts of prophecy.[3]

But thou, far-darting god, that rulest over the famous temple that welcometh all in the dells of Pytho, there hast thou granted the greatest of joys; and, even aforetime, at home, with thine own and thy sister's festival, thou didst bring him a welcome boon in the prize for the five contests.[4]

I pray, O king, that, with willing mind, I may keep due measure in view in every step of my path of song.

[1] An Argive hero, whose daughter was married to Polyneices of Thebes, whom Adrastus endeavoured to restore to that city, although Amphiaraüs had foretold that all who took part in the expedition should perish, with the exception of Adrastus. The expedition was known as that of the "Seven against Thebes." Ten years later, their descendants, the "Epigoni," marched against Thebes, and destroyed it.

[2] Twelfth King of Argos.

[3] Alcmaeon, as son of Amphiaraüs, was great-grandson of the famous seer Melampus. The *scholia* make the first person singular refer, not to Pindar, but to Aristomenês and the Aeginetans.

[4] See Introduction to *O.* xiii 30 and note on *N.* vii 8.

κώμῳ μὲν ἀδυμελεῖ
Δίκα παρέστακε· θεῶν δ' ὄπιν
ἄφθονον αἰτέω, Ξείναρκες, ὑμετέραις τύχαις.
εἰ γάρ τις ἐσλὰ πέπαται μὴ σὺν μακρῷ πόνῳ,
πολλοῖς σοφὸς δοκεῖ πεδ' ἀφρόνων

ἐπ. δ'

βίον κορυσσέμεν ὀρθοβούλοισι μαχαναῖς·
τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται· δαίμων δὲ παρίσχει,
ἄλλοτ' ἄλλον ὕπερθε βάλλων, ἄλλον δ' ὑπὸ
    χειρῶν
μέτρῳ καταβαίνει. Μεγάροις δ' ἔχεις γέρας,
μυχῷ τ' ἐν Μαραθῶνος, Ἥρας τ' ἀγῶν' ἐπιχώριον
νίκαις τρισσαῖς, ὦριστόμενες, δάμασσας ἔργῳ·

στρ. ε'

τέτρασι δ' ἔμπετες ὑψόθεν
σωμάτεσσι κακὰ φρονέων,
τοῖς οὔτε νόστος ὁμῶς
ἔπαλπνος ἐν Πυθιάδι κρίθη,
οὐδὲ μολόντων πὰρ ματέρ' ἀμφὶ γέλως γλυκὺς
ὦρσεν χάριν· κατὰ λαύρας δ' ἐχθρῶν ἀπάοροι
πτώσσοντι, συμφορᾷ δεδαγμένοι.

ἀντ. ε'

ὁ δὲ καλόν τι νέον λαχὼν
ἁβρότατος ἔπι μεγάλας
ἐξ ἐλπίδος πέταται
ὑποπτέροις ἀνορέαις, ἔχων

72 ἄφθονον recorded in *G* (ἀνεπίφθονον in paraphrase) (MS): ἄφθιτον mss (BGFC).

87 δεδαγμένοι noticed in scholium by Boeckh, Bergk (MGFCS): δεδαΐγμένοι mss, δεδαιγμένοι Hermann (B).

89 f. ἁβρότατος ἔπι (or ἐπὶ) μεγάλας ἐξ ἐλπίδος (GFCS): ἁβρότατος ἔπι, μεγάλας ἐξ ἐλπίδος Hermann (B); ἁβρότατος ἄπο (ἀπὸ *E*, Moschopulus) μ. κτλ (M).

The sweet-voiced triumph-band hath Justice standing beside it; but I pray that the gods may regard with no envy the fortunes of thy home, Xenarcês. For, if anyone hath a glorious victory with no long toil, to many he seemeth to be wise among fools, and to be arming his life by powers of good counsel; yet victory doth not depend on men alone; but he that giveth is God, who, at one while, exalteth on high, and, at another, bringeth one below the level of his hands. In Megara, thou already hast a prize, and in the lonely plain of Marathon, and in Hêra's games at thine own home, hast thou, Aristomenês, been verily victor in three conflicts; and thou didst, with fell intent, fall heavily on the bodies of four youths, for whom fate had not ordained, at the Pythian festival, any gladsome home-coming, as for thee. Nor, indeed, as they returned to their mothers, did pleasant laughter awaken delight; but they slunk along the bye-ways, aloof from their foes, sorely wounded by their mischance. But he that hath won a fresh victory in his green youth, by reason of his high hopes, flieth lightly on the wings of his manly exploits, with his thought superior to the pursuit of wealth.

κρέσσονα πλούτου μέριμναν. ἐν δ' ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὕτω δὲ καὶ πιτνεῖ χαμαί,
ἀποτρόπῳ γνώμᾳ σεσεισμένον.

ἐπ. ε΄

ἐπάμεροι· τί δέ τις; τί δ' οὔ τις; σκιᾶς ὄναρ
ἄνθρωπος. ἀλλ' ὅταν αἴγλα διόσδοτος ἔλθῃ,
λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ μείλιχος αἰών·
Αἴγινα φίλα μᾶτερ, ἐλευθέρῳ στόλῳ
πόλιν τάνδε κόμιζε Δὶ καὶ κρέοντι σὺν Αἰακῷ
Πηλεῖ τε κἀγαθῷ Τελαμῶνι σύν τ' Ἀχιλλεῖ.

97 φέγγος ἔπεστιν Heyne (BMGFCS[1]): ἔπεστι φέγγος mss (S[3]).

Short is the space of time in which the happiness of mortal men groweth up, and even so, doth it fall to the ground, when stricken down by adverse doom. Creatures of a day, what is any one? what is he not? Man is but a dream of a shadow; but, when a gleam of sunshine cometh as a gift of heaven, a radiant light resteth on men, aye and a gentle life.

O mother dear, Aegina, do thou waft this city onward in her voyage of freedom with the blessing of Zeus and of king Aeacus, and of Pêleus and good Telamon and Achilles.

PYTHIAN IX

FOR TELESICRATES OF CYRENE

INTRODUCTION

The ninth Pythian celebrates the victory won by Telesicrates of Cyrene in the race in full-armour at the Pythian festival of 474. (After the date of this Ode he also won a foot-race at Delphi in 466.) The place where the Ode was performed is uncertain. Thebes has been suggested, but Cyrene is more probable. We cannot rely much on the view that the future *δέξεται* in line 73 implies that, when the Ode was sung, the victor had not yet been welcomed at Cyrene.

Proclamation of the victory of Telesicrates of Cyrene (1–4).

The myth of Cyrene, who was beloved by Apollo (5–70).

Cyrene has received a new honour through this victory (71–75).

The myth of Iolaüs, grandson of Amphitryon, to whom and to Zeus Alcmênê bare Iphicles and Heracles (76–88).

Heracles and Iphicles have fulfilled the poet's

prayer on behalf of the victor, who had already been successful at Aegina and Megara (88–92).

We must obey the precept of Nereus, and "praise even a foe, when his deeds are noble" (93-96). Hence let jealousy be silent, when the victor has brought credit to his country.

At the local games of Cyrene, the victor was much admired by the maidens and their mothers; in the case of one of his ancestors, it was a foot-race that decided his suit for the hand of the daughter of Antaeus (97–125).

For an interesting discussion of lines 87–96, see Dr. Farnell's article in *The Classical Quarterly* for Oct. 1915, pp. 193–200, and compare *The Year's Work in Classical Studies* (xi), *1916*, p. 86.

IX.—ΤΕΛΕΣΙΚΡΑΤΕΙ ΚΥΡΗΝΑΙῼ

ΟΠΛΙΤΟΔΡΟΜῼ

στρ. α'

Ἐθέλω χαλκάσπιδα Πυθιονίκαν
σὺν βαθυζώνοισιν ἀγγέλλων
Τελεσικράτη Χαρίτεσσι γεγωνεῖν,
ὄλβιον ἄνδρα, διωξίππου στεφάνωμα Κυράνας·
τὰν ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κόλπων
ποτὲ Λατοΐδας
ἅρπασ', ἔνεικέ τε χρυσέῳ παρθένον ἀγροτέραν
δίφρῳ, τόθι νιν πολυμήλου
καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονὸς
ῥίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκεῖν.

ἀντ. α'

ὑπέδεκτο δ' ἀργυρόπεζ' Ἀφροδίτα
Δάλιον ξεῖνον θεοδμάτων
ὀχέων ἐφαπτομένα χερὶ κούφᾳ.
καί σφιν ἐπὶ γλυκεραῖς εὐναῖς ἐρατὰν βάλεν
αἰδῶ,
ξυνὸν ἁρμόζοισα θεῷ τε γάμον μιχθέντα κούρᾳ θ'
Ὑψέος εὐρυβία·
ὃς Λαπιθᾶν ὑπερόπλων τουτάκις ἦν βασιλεύς, ἐξ
Ὠκεανοῦ γένος ἥρως
δεύτερος· ὅν ποτε Πίνδου κλεενναῖς ἐν πτυχαῖς
Ναῒς εὐφρανθεῖσα Πηνειοῦ λέχει Κρείοισ'
ἔτικτεν,

ἐπ. α'

Γαίας θυγάτηρ. ὁ δὲ τὰν εὐώλενον

IX.—FOR TELESICRATES OF CYRENE

WINNER IN THE FOOT-RACE IN FULL ARMOUR, 474 B.C.

With the aid of the deep-zoned Graces, fain would I shout aloud, while I proclaim Telesicrates, the victor in the Pythian contest with the brazen shield, a happy man and the crowning glory of chariot-driving Cyrene; whom he of the flowing hair, even the son of Lêtô, erstwhile carried off from the wind-swept glens of Pêlion, and bore away, a huntress maiden, in his golden car to the place where he made her queen of a land rich in flocks and in fruits, that so she might find her home in the fair and flourishing foundation of a third continent.

And silver-footed Aphrodîtê welcomed the Delian guest, while, with light hand, she touched the car of workmanship divine, and shed a charming coyness on their union sweet, blending thus in bonds of mutual wedlock the god and the maiden-daughter of widely-ruling Hypseus. He was at that time king of the proud Lapithae, a hero second in descent from father Ocean, borne erstwhile by the daughter of Gaia, the Naiad Creüsa, who, in the famous glens of Pindus, had been the happy bride of the river-god Pêneius. And Hypseus cherished his fair-armed

θρέψατο παῖδα Κυράναν· ἁ μὲν οὔθ' ἱστῶν παλιμβάμους ἐφίλασεν ὁδούς,
οὔτε δείπνων οἰκοριᾶν μεθ' ἑταιρᾶν τέρψιας,
ἀλλ' ἀκόντεσσίν τε χαλκέοις
φασγάνῳ τε μαρναμένα κεράϊζεν ἀγρίους
θῆρας, ἦ πολλάν τε καὶ ἡσύχιον
βουσὶν εἰρήναν παρέχοισα πατρῴαις, τὸν δὲ σύγκοιτον γλυκὺν
παῦρον ἐπὶ γλεφάροις
ὕπνον ἀναλίσκοισα ῥέποντα πρὸς ἀῶ.

στρ. β'

κίχε νιν λέοντί ποτ' εὐρυφαρέτρας
ὀμβρίμῳ μούναν παλαίοισαν
ἄτερ ἐγχέων ἑκάεργος Ἀπόλλων.
αὐτίκα δ' ἐκ μεγάρων Χείρωνα προσέννεπε φωνᾷ.
" Σεμνὸν ἄντρον, Φιλλυρίδα, προλιπὼν θυμὸν γυναικὸς καὶ μεγάλαν δύνασιν
θαύμασον, οἷον ἀταρβεῖ νεῖκος ἄγει κεφαλᾷ, μόχθου καθύπερθε νεᾶνις
ἦτορ ἔχοισα· φόβῳ δ' οὐ κεχείμανται φρένες.
τίς νιν ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθεῖσα φύτλας

ἀντ. β'

ὀρέων κευθμῶνας ἔχει σκιοέντων;
γεύεται δ' ἀλκᾶς ἀπειράντου.
ὁσία κλυτὰν χέρα οἱ προσενεγκεῖν,
ἦ ῥα; καὶ ἐκ λεχέων κεῖραι μελιηδέα ποίαν;"

19 *δείνων τερψίας οὔθ' ἑταρῶν οἰκουρίαν* Bergk (G), cp. M.
24 *γλεφάροις* *V* (BMGFSC): *βλ.* Vatican recension.
32 *φρένες* mss: *φρένας* Bergk[4] (G).
37 *ἦ ῥα;* *B* (GF); *ἦ ῥα,* M (Bergk); *ἦ ῥα* C; *ἦ ῥα* Hermann (B).

daughter, Cyrene; she cared not for pacing to and fro before the loom, nor for merry banquets with stay-at-home maidens of her own age; but, contending with brazen darts and with the falchion, she would slay the fierce beasts of prey, thus in very deed assuring deep and perfect rest for her father's kine, while she spent on her eyelids but a scanty store of that slumber which is so sweet a bed-fellow when dawn draweth near. Once did Apollo, the far-darting god of the wide quiver, find her without spears, wrestling alone with a monstrous lion[1]; and forthwith he called Cheiron from out his halls and spake to him in this wise:—

"Son of Philyra, leave thy hallowed cave and look with wonder at a woman's spirit and mighty power. See what a contest she is waging with undaunted head,—this maiden with a heart which no toil can subdue, and a mind that no fear can overwhelm. From what mortal being was she born? From what race hath she been reft, that she should be dwelling in the hollows of the shadowy mountains? And she is putting to the test a strength that is inexhaustible. Is it right to lay an ennobling hand[2] upon her? aye, and, by consorting with her, to cull the honey-sweet flower of love?"

[1] Cyrene may be seen strangling a lion in a statuette (No. 1384) and a relief (No. 790) in the British Museum (reproduced in Studniczka's *Cyrene*, pp. 30, 31).

[2] Literally, "a renowned hand."

τὸν δὲ Κένταυρος ζαμενής, ἀγανᾷ χλαρὸν γελάσ-
σαις ὀφρύϊ, μῆτιν ἑὰν
εὐθὺς ἀμείβετο· "Κρυπταὶ κλαΐδες ἐντὶ σοφᾶς
Πειθοῦς ἱερᾶν φιλοτάτων,
Φοῖβε, καὶ ἔν τε θεοῖς τοῦτο κἀνθρώποις ὁμῶς
αἰδέοντ', ἀμφανδὸν ἁδείας τυχεῖν τὸ πρῶτον εὐνᾶς.

ἐπ. β′

καὶ γὰρ σέ, τὸν οὐ θεμιτὸν ψεύδει θιγεῖν,
ἔτραπε μείλιχος ὀργὰ παρφάμεν τοῦτον λόγον.
κούρας δ' ὁπόθεν γενεὰν
ἐξερωτᾷς, ὦ ἄνα; κύριον ὃς πάντων τέλος
οἶσθα καὶ πάσας κελεύθους·
ὅσσα τε χθὼν ἠρινὰ φύλλ' ἀναπέμπει, χὡπόσαι
ἐν θαλάσσᾳ καὶ ποταμοῖς ψάμαθοι
κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται, χὤ τι μέλ-
λει, χὡπόθεν
ἔσσεται, εὖ καθορᾷς.
εἰ δὲ χρὴ καὶ πὰρ σοφὸν ἀντιφερίξαι,

στρ. γ′

ἐρέω. ταύτᾳ πόσις ἵκεο βᾶσσαν
τάνδε, καὶ μέλλεις ὑπὲρ πόντου
Διὸς ἔξοχον ποτὶ κᾶπον ἐνεῖκαι·
ἔνθα νιν ἀρχέπολιν θήσεις, ἐπὶ λαὸν ἀγείραις
νασιώταν ὄχθον ἐς ἀμφίπεδον· νῦν δ' εὐρυλείμων
πότνιά σοι Λιβύα
δέξεται εὐκλέα νύμφαν δώμασιν ἐν χρυσέοις πρό-
φρων· ἵνα οἱ χθονὸς αἶσαν
αὐτίκα συντελέθειν ἔννομον δωρήσεται,

38 χλαρὸν *PQ* (BMGFC); χλιαρὸν *BDEV*; χλοαρὸν S.
41 ἀμφανδὸν Erasmus Schmid (BGFC): ἀμφαδὸν mss (MS).
55 σοι mss (BMGFC): τοι S.

Then did the inspired Centaur, softly smiling with kindly brow, at once unfold his counsel in reply:—

"Secret, O Phoebus! are the keys of wise Persuasion, that unlock the shrine of love; and, among gods and men alike, do they shun to enter for the first time the sweet bridal-bed in the light of day. For thou, who canst not lawfully breathe a lie, hast been tempted by thy pleasant mood to dissemble in thy words. Dost thou ask, O king, of the maiden's birth? thou who knowest the end supreme of all things, and all the ways that lead thereto, the number of the leaves that the earth putteth forth in spring, the number of the sands that, in the sea and the rivers, are driven before the waves and the rushing winds, and that which is to be, and whence it is to come,—all this thou clearly seest. But, if I must measure myself against one that is wise, I needs must speak. Thou camest to this glade to be her wedded lord, and thou shalt bear her over the sea to the choicest garden of Zeus, where thou shalt make her queen of a city, when thou hast gathered the island-folk around the plain-encircled hill[1]; and soon shall queen Libya amid her broad meadows give in golden palaces a kindly welcome to thy glorious bride. There shall that queen grant her forthwith a portion of the land to be her lawful domain, a portion not

[1] Cp. "the white breast of the swelling earth," the site of Cyrene in *P.* iv 8.

οὔτε παγκάρπων φυτῶν νήποινον, οὔτ᾽ ἀγνῶτα
θηρῶν.

ἀντ. γ΄

τόθι παῖδα τέξεται, ὃν κλυτὸς Ἑρμᾶς
εὐθρόνοις Ὥραισι καὶ Γαίᾳ
ἀνελὼν φίλας ὑπὸ ματέρος οἴσει.
ταὶ δ᾽ ἐπιγουνίδιον κατθηκάμεναι βρέφος αὐταῖς,
νέκταρ ἐν χείλεσσι καὶ ἀμβροσίαν στάξοισι,
θήσονταί τέ νιν ἀθάνατον
Ζῆνα καὶ ἁγνὸν Ἀπόλλων᾽, ἀνδράσι χάρμα φίλοις,
ἄγχιστον ὀπάονα μήλων,
Ἀγρέα καὶ Νόμιον, τοῖς δ᾽ Ἀρισταῖον καλεῖν."
ὣς ἄρ᾽ εἰπὼν ἔντυεν τερπνὰν γάμου κραίνειν
τελευτάν.

ἐπ. γ΄

ὠκεῖα δ᾽ ἐπειγομένων ἤδη θεῶν
πρᾶξις ὁδοί τε βραχεῖαι. κεῖνο κεῖν᾽ ἆμαρ διαί-
τασεν· θαλάμῳ δὲ μίγεν
ἐν πολυχρύσῳ Λιβύας· ἵνα καλλίσταν πόλιν
ἀμφέπει κλεινάν τ᾽ ἀέθλοις.
καί νυν ἐν Πυθῶνί νιν ἀγαθέᾳ Καρνειάδα
υἱὸς εὐθαλεῖ συνέμιξε τύχᾳ·
ἔνθα νικάσαις ἀνέφανε Κυράναν, ἅ νιν εὔφρων
δέξεται,
καλλιγύναικι πάτρᾳ
δόξαν ἱμερτὰν ἀγαγόντ᾽ ἀπὸ Δελφῶν.

στρ. δ΄

ἀρεταὶ δ᾽ αἰεὶ μεγάλαι πολύμυθοι·

62 <κατ>θηκάμενοι Moschopulus (B); θηκάμενοι *DV*, θακάμενοι *B*; <προς>θηκάμενοι S: θησάμενοι *EG*..., θαησάμενοι Bergk (MGFC), paraphrase "ἐπὶ τοῖς ἑαυτῶν γόνασι θεῖσαι τὸν Ἀρ. καὶ θαυμάσασαι τὸ βρέφος."

without tribute of all manner of fruits, and not unfamiliar with the chase. There shall she bear a son, whom glorious Hermes shall take from his mother's womb and bear away to the enthroned Hours and to Mother-Earth; and they shall place the babe upon their laps, and drop nectar and ambrosia on his lips, and shall ordain that, as a delight to his friends among men, he shall be called immortal Zeus, and pure Apollo, and, as an ever-present guardian of flocks, Agreus and Nomius, while others shall name him Aristaeus."

So saying he prompted the god to accomplish the sweet fulfilment of wedlock. Swift is the achievement, short are the ways of gods, when bent on speed. That very day decided all, and they twain were made one in Libya's golden chamber, where she guardeth a city that is fair indeed, and is famous in athlete-contests.

And now hath the son of Carneiades crowned her with the flower of good fortune in hallowed Pytho, where, by his victory, he hath caused Cyrene to be proclaimed,—Cyrene that shall give him a kindly welcome when he bringeth lovely fame from Delphi to his own land, the land of fair women.

Great deeds of prowess are ever rich in legends, but the deft fashioning of a few themes among

βαιὰ δ' ἐν μακροῖσι ποικίλλειν,
ἀκοὰ σοφοῖς· ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν. ἔγνον ποτὲ καὶ Ἰόλαον
οὐκ ἀτιμάσαντά νιν ἑπτάπυλοι Θῆβαι· τόν, Εὐρυσθῆος ἐπεὶ κεφαλὰν
ἔπραθε φασγάνου ἀκμᾷ, κρύψαν ἔνερθ' ὑπὸ γᾶν διφρηλάτα Ἀμφιτρύωνος
σάματι, πατροπάτωρ ἔνθα οἱ Σπαρτῶν ξένος
κεῖτο, λευκίπποισι Καδμείων μετοικήσαις ἀγυιαῖς.

ἀντ. δ'

τέκε οἱ καὶ Ζηνὶ μιγεῖσα δαΐφρων
ἐν μόναις ὠδῖσιν Ἀλκμήνα
διδύμων κρατησίμαχον σθένος υἱῶν.
κωφὸς ἀνήρ τις, ὃς Ἡρακλεῖ στομα μὴ παραβάλλει,
μηδὲ Διρκαίων ὑδάτων ἀὲ μέμναται, τά νιν θρέψαντο καὶ Ἰφικλέα·
τοῖσι τέλειον ἐπ' εὐχᾷ κωμάσομαί τι παθὼν ἐσλόν· Χαρίτων κελαδεννᾶν
μή με λίποι καθαρὸν φέγγος. Αἰγίνᾳ τε γὰρ
φαμὶ Νίσου τ' ἐν λόφῳ τρὶς δὴ πόλιν τάνδ' εὐκλεΐξαι,

ἐπ. δ'

σιγαλὸν ἀμαχανίαν ἔργῳ φυγών·
οὕνεκεν, εἰ φίλος ἀστῶν, εἴ τις ἀντάεις, τό γ' ἐν ξυνῷ πεπονημένον εὖ
μὴ λόγον βλάπτων ἁλίοιο γέροντος κρυπτέτω.
κεῖνος αἰνεῖν καὶ τὸν ἐχθρὸν

79 *ἔγνον* Ahrens (MGFCS): *ἔγνων* mss (B), cp. P. iv 120.
88 *ἀὲ* Hermann (edd.): *αἰεὶ* (*ἀεὶ*) mss.
91 *φαμὶ—εὐκλεΐξαι* mss (BMGFC): *φαμί,—εὐκλεΐξαις* Hermann (S).

many is what wise men love to hear.[1] And all things alike have for their crown the fitting season, which, as seven-gated Thebes knew of old, was not disregarded by Iolaüs,—that hero, who, when, with the edge of the sword, he had shorn off the head of Eurystheus, was buried beneath the earth beside the tomb of the charioteer Amphitryon, where rested his father's father,[2] the guest of the Sparti, having come to dwell in the streets of the Cadmeans, who ride on white horses. Wedded to Amphitryon and to Zeus, did the high-hearted Alcmêna bear at a single birth two children of victorious might. A dullard is he who doth not lend his tongue to sing of Heracles, and doth not remember for evermore the waters of Dircê that reared him and Iphicles, to both of whom, in fulfilment of a vow for the granting of their grace, I shall sing a triumph-song of praise. Let not the clear light of the voiceful Graces desert me! for I aver that I have already sung this city thrice at Aegina and by the hill of Nisus,[3] having thus escaped in very deed the doom of helpless dumbness.

Therefore, be a man friend or foe, let him not hide good work that is done for the common weal, and thus do wrong to the precept of the old man of

[1] *σοφοῖς* is often supposed to refer to the poets, but it seems best to understand it of the intelligent audience, cp. *O.* ii 92, *φωνάεντα συνετοῖσιν.* "Brevis ero, quum brevitas placeat intelligentibus" (Dissen).

[2] Amphitryon, father of Iphicles, and grandfather of Iolaüs, had been exiled from Tiryns and was welcomed by the Thebans, who were called Sparti because they claimed descent from the dragon's teeth sown by Cadmus.

[3] A mythical king of Megara.

παντὶ θυμῷ σύν γε δίκᾳ καλὰ ῥέζοντ' ἔννεπεν.
πλεῖστα νικάσαντά σε καὶ τελεταῖς
ὡρίαις ἐν Παλλάδος εἶδον ἄφωνοί θ' ὡς ἕκασται φίλτατον
παρθενικαὶ πόσιν ἢ
υἱὸν εὔχοντ', ὦ Τελεσίκρατες, ἔμμεν,

στρ. ε'

ἐν Ὀλυμπίοισί τε καὶ βαθυκόλπου
Γᾶς ἀέθλοις ἔν τε καὶ πᾶσιν
ἐπιχωρίοις. ἐμὲ δ' ὦν τις ἀοιδᾶν
δίψαν ἀκειόμενον πράσσει χρέος αὖτις ἐγεῖραι
καὶ παλαιὰν δόξαν ἑῶν προγόνων· οἷοι Λιβύσσας ἀμφὶ γυναικὸς ἔβαν
Ἴρασα πρὸς πόλιν, Ἀνταίου μετὰ καλλίκομον μναστῆρες ἀγακλέα κούραν·
τὰν μάλα πολλοὶ ἀριστῆες ἀνδρῶν αἴτεον
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν εἶδος

ἀντ. ε'

ἔπλετο· χρυσοστεφάνου δέ οἱ Ἥβας
καρπὸν ἀνθήσαντ' ἀποδρέψαι
ἔθελον. πατὴρ δὲ θυγατρὶ φυτεύων
κλεινότερον γάμον, ἄκουσεν Δαναόν ποτ' ἐν Ἄργει
οἷον εὗρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι, πρὶν μέσον ἆμαρ ἑλεῖν,

98 ἕκασται *B* (MGCS): ἑκάστα *UV* (B); ἑκάστᾳ *G* (F).
103 ὦν τις ἀοιδᾶν *BDE* (BGS); ὦν τις ἀοιδὰν διψάδ' C: ὦν τιν' ἀοιδᾶς F: οὔ τις ἀοιδᾶν lemma of *B* (M).
105 παλαιὰν δόξαν ἑῶν Moschopulus (MS): παλαιὰ δόξα τεῶν old mss (BF); τεῶν παλαιὰν δόξαν (G); τεῶν δόξαν παλαιὰν Bergk (C); παλαιῶν δόξαν τεῶν *BDE*.
113 πρὶν μέσον ἆμαρ ἑλεῖν, (B[1]GFC), — ἑλεῖν. M: πρὶν μέσον ἆμαρ, ἑλεῖν Bergk (S).

the sea,[1] who bade us give praise that is hearty and fair, even to one's foe.

At the yearly rites of Pallas full often have the women seen thee after thy victory, and each, after their kind, have in silence prayed that they might have such a one as thee, Telesicrates, for their dear husband, or for their son; aye and also in the Olympian games, and in those of the deep-bosomed Earth, and in all other contests in thine own land.[2]

But, while I am quenching my thirst for song, there is one that exacteth an unpaid debt, and biddeth me once again awake the glory of thy forefathers of old, telling how, for the sake of a Libyan woman, they sped to Irasa[3] as suitors for the famous fair-haired daughter of Antaeus,—even for her, whom many a brave kinsman was wooing and many a stranger too, since her form was a marvel to look upon; and they were eager to pluck the blooming fruit of Hêbê of the golden crown. But her father, planning for her a nobler match, had heard how Danaüs in his day at Argos had found for his eight and forty daughters, ere noon came on them, a

[1] Nêreus.

[2] By the yearly rites of Pallas and the Olympian games and those of Mother Earth, are meant festivals held at Cyrene, as is proved by the conclusion of the paragraph, and by the presence of women. It was the armed Pallas that was worshipped at Cyrene.

[3] In Libya, near the lake Tritônis.

ὠκύτατον γάμον. ἔστασεν γὰρ ἅπαντα χορὸν ἐν
τέρμασιν αὐτίκ᾽ ἀγῶνος·
σὺν δ᾽ ἀέθλοις ἐκέλευσεν διακρῖναι ποδῶν,
ἅντινα σχήσοι τις ἡρώων, ὅσοι γαμβροί σφιν
ἦλθον.

ἐπ. ε´

οὕτω δ᾽ ἐδίδου Λίβυς ἁρμόζων κόρᾳ
νυμφίον ἄνδρα· ποτὶ γραμμᾷ μὲν αὐτὰν στᾶσε
κοσμήσαις τέλος ἔμμεν ἄκρον,
εἶπε δ᾽ ἐν μέσσοις ἀπάγεσθαι, ὃς ἂν πρῶτος θορὼν
ἀμφί οἱ ψαύσειε πέπλοις.
ἔνθ᾽ Ἀλεξίδαμος, ἐπεὶ φύγε λαιψηρὸν δρόμον,
παρθένον κεδνὰν χερὶ χειρὸς ἑλὼν
ἆγεν ἱππευτᾶν Νομάδων δι᾽ ὅμιλον. πολλὰ μὲν
κεῖνοι δίκον
φύλλ᾽ ἔπι καὶ στεφάνους·
πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικᾶν.

114 ἐν mss (BMGFC): πρὸς Boeckh de metris (s), but cp. ποτὶ in 118.

speedy bridal; for, at once, he ranged the whole band of suitors at the limits of the lists, and bade them run a race to decide which of his daughters was to be won by the heroes who would fain be wedded to them. Such offer did the Libyan also make in wedding his daughter to a husband. He placed her at the goal, when he had arrayed her as the crowning prize, and in their midst he proclaimed that whoever was the first to leap forward and touch her robes in the race, should lead her to his home. There it was that Alexidâmus, when he had outstripped the rest, took the noble maiden's hand in his own, and led her through the host of Nomad horsemen. Many leaves did they fling upon him, and many a wreath, and many plumes of victory had he received before.

PYTHIAN X

FOR HIPPOCLEAS OF THESSALY

INTRODUCTION

This Ode celebrates the victory of the Thessalian Hippocleas of Pelinna in the boys' double stadium-race at Delphi. The length of that race is about 400 yards; the date of the victory is the 22nd Pythiad, or 498 B.C. This is the earliest of Pindar's extant epinician Odes.

The father of the victor had been successful twice at Olympia and once at Delphi, and he was himself subsequently victorious at the Olympic festivals of 492 and 488. The commission for the Ode was given, not by the family of Hippocleas, but by the Aleuadae, the aristocratic rulers of Larissa.

The Heracleidae hold sway in Thessaly, as well as in Lacedaemon, and it is the Thessalian Heracleidae, the Aleuadae of Larissa, who summon me to celebrate the Pythian victory of Hippocleas (1–9). The victory is due to Apollo, and to the victor's emulation of his father's virtues (10–16). May the prosperity of the family continue (17–21). The victor's father is to be congratulated on his good fortune; he has

gone as far in bliss as man may go, though you cannot reach the Hyperboreans (21–30).

But, by Athêna's aid, Perseus visited the Hyperboreans, and slew the Gorgon, and brought back the head of Medusa, with which he turned the Seriphians into stone (31–48), for, when the gods lend their aid, nothing is incredible (48–50). Thus far for this digression (51–54).

The poet hopes to compose future triumph-songs for the same victor (58–59). Men's desires vary; their attainment brings eager delight; but the future is unforeseen (59–63). Thorax has generously provided the chorus (64–66); his rectitude has been tried like gold (67f). His noble brothers bear up the State; the best government depends on the continuance of the rule of good men (69–72).

X.—ΙΠΠΟΚΛΕΙ ΘΕΣΣΑΛῼ

ΠΑΙΔΙ ΔΙΑΥΛΟΔΡΟΜῼ

στρ. α′
Ὀλβία Λακεδαίμων,
μάκαιρα Θεσσαλία· πατρὸς δ᾽ ἀμφοτέραις ἐξ ἑνὸς
ἀριστομάχου γένος Ἡρακλεῦς βασιλεύει.
τί κομπέω παρὰ καιρόν; ἀλλά με Πυθώ τε καὶ τὸ Πελινναῖον ἀπύει
Ἀλεύα τε παῖδες, Ἱπποκλέᾳ ἐθέλοντες
ἀγαγεῖν ἐπικωμίαν ἀνδρῶν κλυτὰν ὄπα.

ἀντ. α′
γεύεται γὰρ ἀέθλων·
στρατῷ τ᾽ ἀμφικτιόνων ὁ Παρνάσιος αὐτὸν μυχὸς
διαυλοδρομᾶν ὕπατον παίδων ἀνέειπεν.
Ἄπολλον, γλυκὺ δ᾽ ἀνθρώπων τέλος ἀρχά τε δαίμονος ὀρνύντος αὔξεται·
ὁ μέν που τεοῖς γε μήδεσι τοῦτ᾽ ἔπραξεν·
τὸ δὲ συγγενὲς ἐμβέβακεν ἴχνεσιν πατρὸς

ἐπ. α′
Ὀλυμπιονίκα δὶς ἐν πολεμαδόκοις
Ἄρεος ὅπλοις·
ἔθηκε καὶ βαθυλείμων ὑπὸ Κίρρας ἀγὼν

11 *τεοῖς γε* Moschopulus (BMGFC): *τεοῖσί τε* old mss, *τεοῖς τε* Triclinius, Kayser (S), *τεοῖσι* Calliergus (approved in M[1] note).

15 *βαθυλείμων* *D* (GCS): *βαθυλείμωνα* most mss (BMF). *ὑπὸ Κίρρας ἀγὼν* Triclinius (BMGFCS): *ἀγὼν ὑπὸ Κίρρας* old mss; *ὑπὸ Κίρρας πέτρας ἀγὼν* Hartung.

X.—FOR HIPPOCLEAS OF THESSALY

WINNER IN THE DOUBLE-STADIUM BOYS' FOOT-RACE, 498 B.C.

Happy is Lacedaemon; blessed is Thessaly; and both of them are under the royal sway of a race descended from Heracles, prince of warriors. Why this untimely boast? Nay, but I am summoned by Pytho and Pelinna and the sons of Aleuas, who desire to bring to Hippocleas the ringing voices of a triumphant band of men. For he is making trial of contests, and the gorge of Parnassus hath proclaimed him to the host of them that dwell around as foremost of the boys in the double course.

Sweet, O Apollo, becometh the end and the beginning of man's work, when it is sped of Heaven; and, haply, it was even by thy counsels that he hath attained this prize. And his inborn valour hath trodden in the foot-prints of his father, who was twice victor at Olympia in the armour of Arês that bears the brunt of war; and the contest in the deep meadow stretching beneath the rock of Cirrha made

πέτραν κρατησίποδα Φρικίαν.
ἕσποιτο μοῖρα καὶ ὑστέραισιν
ἐν ἁμέραις ἀγάνορα πλοῦτον ἀνθεῖν σφίσιν·

στρ. β′

τῶν δ᾽ ἐν Ἑλλάδι τερπνῶν
λαχόντες οὐκ ὀλίγαν δόσιν, μὴ φθονεραῖς ἐκ θεῶν
μετατροπίαις ἐπικύρσαιεν. θεὸς εἴη
ἀπήμων κέαρ· εὐδαίμων δὲ καὶ ὑμνητὸς οὗτος ἀνὴρ γίγνεται σοφοῖς,
ὃς ἂν χερσὶν ἢ ποδῶν ἀρετᾷ κρατήσαις
τὰ μέγιστ᾽ ἀέθλων ἕλῃ τόλμᾳ τε καὶ σθένει,

ἀντ. β′

καὶ ζώων ἔτι νεαρὸν
κατ᾽ αἶσαν υἱὸν ἴδῃ τυχόντα στεφάνων Πυθίων.
ὁ χάλκεος οὐρανὸς οὔ ποτ᾽ ἀμβατὸς αὐτῷ.
ὅσαις δὲ βροτὸν ἔθνος ἀγλαΐαις ἁπτόμεσθα, περαίνει πρὸς ἔσχατον
πλόον. ναυσὶ δ᾽ οὔτε πεζὸς ἰὼν <κεν> εὕροις
ἐς Ὑπερβορέων ἀγῶνα θαυματὰν ὁδόν.

ἐπ. β′

παρ᾽ οἷς ποτε Περσεὺς ἐδαίσατο λαγέτας,
δώματ᾽ ἐσελθών,
κλειτὰς ὄνων ἑκατόμβας ἐπιτόσσαις θεῷ
ῥέζοντας· ὧν θαλίαις ἔμπεδον
εὐφαμίαις τε μάλιστ᾽ Ἀπόλλων
χαίρει, γελᾷ θ᾽ ὁρῶν ὕβριν ὀρθίαν κνωδάλων.

16 πέτραν — Φρικίαν mss (BMGFC): πάτραν — Φρικία (S); πάτρων Jurenka.
28 βροτὸν Erasmus Schmid (GFCS): βρότεον mss (B²M).
29 ἰὼν <κεν> εὕροις Hermann (GS): ἰὼν εὕρῃς DG, — εὕροις other old mss, — ἂν εὕροις Moschopulus (BMC).

Phricias[1] victorious in the race. Even in the days to come may good fortune attend them, so that their noble wealth may flourish; may they win no small share of the pleasant things of Hellas, and suffer no envious reversal at the hands of the gods. He that is free from pain of heart may well be divine; but by poets wise that man is held happy, and is a theme for their song, whosoever, by being victorious with his hands or with the prowess of his feet, gaineth the greatest prizes by courage or by strength, and who, while still living, seeth his youthful son by fate's decree happily win two Pythian crowns. The brazen heaven he cannot climb; but, as for all the bright achievements which we mortals attain, he reacheth the utmost limit of that voyage. Neither by ships nor by land canst thou find the wondrous road to the trysting-place of the Hyperboreans.[2]

Yet among them, in olden days, Perseus, the leader of the people, shared the banquet on entering their homes and finding them sacrificing famous hecatombs of asses in honour of the god. In the banquets and praises of that people Apollo chiefly rejoiceth, and he laugheth as he looketh on the brute beasts in their rampant lewdness.

[1] Probably the name of the horse, called "Bristler" from his long outstanding mane (L. and S.). Cp. Eustathius, *Pref.* p. 56, *ὡς ὅτε λέγει* (Πίνδαρος) *ἵππον κρατησίποδα τὸν δρόμῳ νικήσαντα* (Hermann, *Opusc.* vii 166 n.). One of the scholia, however, makes Phricias the father of Hippocleas. Hence Schröder conjecturers *ἔθηκε . . . πάτραν κρατησίποδα Φρικίου*, "made the father-land of Phricias victorious in the foot-race." The father had already won the foot-race in armour twice at Olympia.

[2] The northern limit of the world; here mentioned in preference to the other limits, such as the "pillars of Heracles" to the west, and the "Phasis," and "Nile," to the east (*I.* ii 41), because it supplies a convenient transition to the legend of Perseus.

στρ. γ'

Μοῖσα δ' οὐκ ἀποδαμεῖ
τρόποις ἐπὶ σφετέροισι· παντᾷ δὲ χοροὶ παρθένων
λυρᾶν τε βοαὶ καναχαί τ' αὐλῶν δονέονται·
δάφνᾳ τε χρυσέᾳ κόμας ἀναδήσαντες εἰλαπινάζοισιν εὐφρόνως.
νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται
ἱερᾷ γενεᾷ· πόνων δὲ καὶ μαχᾶν ἄτερ

ἀντ. γ'

οἰκέοισι φυγόντες
ὑπέρδικον Νέμεσιν. θρασείᾳ δὲ πνέων καρδίᾳ
μόλεν Δανάας ποτὲ παῖς, ἀγεῖτο δ' Ἀθάνα,
ἐς ἀνδρῶν μακάρων ὅμιλον· ἔπεφνέν τε Γοργόνα, καὶ ποικίλον κάρα
δρακόντων φόβαισιν ἤλυθε νασιώταις
λίθινον θάνατον φέρων. ἐμοὶ δὲ θαυμάσαι

ἐπ. γ'

θεῶν τελεσάντων οὐδέν ποτε φαίνεται
ἔμμεν ἄπιστον.
κώπαν σχάσον, ταχὺ δ' ἄγκυραν ἔρεισον χθονὶ
πρῴραθε, χοιράδος ἄλκαρ πέτρας.
ἐγκωμίων γὰρ ἄωτος ὕμνων
ἐπ' ἄλλοτ' ἄλλον ὥτε μέλισσα θύνει λόγον.

στρ. δ'

ἔλπομαι δ' Ἐφυραίων
ὄπ' ἀμφὶ Πηνεϊὸν γλυκεῖαν προχεόντων ἐμὰν
τὸν Ἱπποκλέαν ἔτι καὶ μᾶλλον σὺν ἀοιδαῖς
ἕκατι στεφάνων θαητὸν ἐν ἄλιξι θησέμεν ἐν καὶ παλαιτέροις,
νέαισίν τε παρθένοισι μέλημα. καὶ γὰρ

Yet, such are their ways that the Muse is not banished, but, on every side, the dances of maidens and the sounds of the lyre and the notes of the flute are ever circling; and, with their hair crowned with golden bay-leaves, they hold glad revelry; and neither sickness nor baneful eld mingleth among that chosen people; but, aloof from toil and conflict, they dwell afar from the wrath of Nemesis. To that host of happy men, went of old the son of Danaë, breathing boldness of spirit, with Athêna for his guide. And he slew the Gorgon, and came back with her head that glittered with serpent-locks, to slay the islanders[1] by turning them into stone. But, as for me, in the handiwork of the gods, nothing ever seemeth too incredible for wonder.

Now, stay thine oar, and swiftly let the anchor slip from the prow to grapple with the ground, and guard thy ship against the rocky reef. For the blossom of these hymns of praise flitteth, like a bee, from theme to theme.

But I trust that, while the Ephyreans[2] pour forth my sweet strain beside the Pêneius, I may, with my strains of minstrelsy, cause Hippocleas to be admired still more for his crowns among his fellows and his elders, and to be looked upon with a sweet care by the young maidens; for the heart is thrilled with

[1] The inhabitants of Serîphus. Cp. *P.* xii 12.
[2] Inhabitants of Ephyra, afterwards called Crannon, on a tributary of the Pêneius.

ἑτέροις ἑτέρων ἔρως ὑπέκνισε φρένας·
ἀντ. δʹ
τῶν δ᾽ ἕκαστος ὀρούει,
τυχών κεν ἁρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός·
τὰ δ᾽ εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι.
πέποιθα ξενίᾳ προσανέϊ Θώρακος, ὅσπερ ἐμὰν ποιπνύων χάριν
τόδ᾽ ἔζευξεν ἅρμα Πιερίδων τετράορον,
φιλέων φιλέοντ᾽, ἄγων ἄγοντα προφρόνως.
ἐπ. δʹ
πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει
καὶ νόος ὀρθός.
ἀδελφεοὺς *ἔτ᾽ ἐπαινήσομεν ἐσλούς, ὅτι
ὑψοῦ φέροντι νόμον Θεσσαλῶν
αὔξοντες· ἐν δ᾽ ἀγαθοῖσι κεῖνται
πατρώϊαι κεδναὶ πολίων κυβερνάσιες.

60 ὑπέκνισε (BMGF); ὑπέκνιξε Hermann (C): ἔκνιξε old mss (S). φρένας: ἐλπίδας ? S.

69 ἔτ᾽ Sandys, cp. *N.* iv 80, μάτρῳ μ᾽ ἔτι . . . κελεύεις στάλαν θέμεν: τ᾽ old mss; μὲν ἐπ. (BG); ἐπί τ᾽ αἰν. Bergk; τε ποταιν. (M); τε μέγ᾽ αἰν. (C); νυν ἐπ. (F); καὶ (S); —οῖσί τ᾽ ἐπαιν. ἐσλοῖς Wilamowitz.

71 κεῖνται most mss (GCS): κεῖται *DG* (BMF).

love for objects varied as men are varied; but whatever each man striveth for, if he win it, he must hold it as his near and dear delight; but that which is a year hence hath no sure sign for our foreseeing.

I trust in the kindly hospitality of Thorax[1] who, busying himself for my sake, hath yoked this my four-horsed chariot of the Muses, loving one who loveth him in return, and readily offering hand to hand. But, even as gold showeth its nature, when tried by the touchstone, so is it with an upright mind. We shall further praise his noble brethren, in that they increase and exalt the State of Thessaly; and it is in the hands of high-born men that there resteth the good piloting of cities, while they pass from sire to son.

[1] The eldest of the Aleuadae, Herodotus, ix 1, 58.

PYTHIAN XI

FOR THRASYDAEUS OF THEBES

INTRODUCTION

Thrasydaeus of Thebes won the boys' foot-race in 474 B.C. He belonged to a wealthy and illustrious house; his father had won a Pythian victory (43), and another member of the family had won the chariot-race at Olympia (47). The Ode is sung at Thebes during a procession to the temple of the Ismenian Apollo.

The Scholiast states that Thrasydaeus also won the double-stadium-race twenty years later, in 454, and, as there is no mention of any trainer, Gildersleeve prefers to regard the present Ode as celebrating the later victory.

The poet calls on the Theban heroines to come to the temple of the Ismenian Apollo, there to sing of the Pythian games, in which Thrasydaeus has won a third victory in the land of Pylades, the host of Orestes (1–16).

The myth of Orestes (17–37). The poet admits that he has wandered from his path, and brings the digression to a close (38–40).

His Muse is bound, by the fee she has accepted, to praise Thrasydaeus and his father for their victories

in the games (41–50). The middle estate is to be preferred to the lot of tyrants (50–54). A victorious athlete, who lives a quiet life, baffles envy, dies happy, and leaves a good name behind him (54–58). Hence the fame of Iolaüs, and of Castor and Pollux (59–64).

XI.—ΘΡΑΣΥΔΑΙῼ ΘΗΒΑΙῼ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ

στρ. α'

Κάδμου κόραι, Σεμέλα μὲν Ὀλυμπιάδων ἀγυιᾶτις,
Ἰνὼ τε Λευκοθέα ποντιᾶν ὁμοθάλαμε Νηρηΐδων,
ἴτε σὺν Ἡρακλέος ἀριστογόνῳ
ματρὶ πὰρ Μελίαν χρυσέων ἐς ἄδυτον τριπόδων
θησαυρόν, ὃν περίαλλ' ἐτίμασε Λοξίας,

ἀντ. α'

Ἰσμήνιον δ' ὀνύμαξεν, ἀλαθέα μαντίων θῶκον,
ὦ παῖδες Ἁρμονίας, ἔνθα καί νυν ἐπίνομον ἡρωΐδων
στρατὸν ὁμαγερέα καλεῖ συνίμεν,
ὄφρα Θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν
γᾶς ὀμφαλὸν κελαδήσετ' ἄκρᾳ σὺν ἑσπέρᾳ,

ἐπ. α'

ἑπταπύλοισι Θήβαις
χάριν ἀγῶνί τε Κίρρας,
ἐν τῷ Θρασυδαῖος ἔμνασεν ἑστίαν
τρίτον ἐπὶ στέφανον πατρῷαν βαλών,
ἐν ἀφνεαῖς ἀρούραισι Πυλάδα
νικῶν ξένου Λάκωνος Ὀρέστα.

στρ. β'

τὸν δὴ φονευομένου πατρὸς Ἀρσινόα Κλυταιμνήστρας

8 ὁμαγερέα (M^{1}s), ὁμηγερέα *BE* (M^2): ὁμαγυρέα (BGFO), ὁμηγυρέα *DG*... 17 Κλυταιμήστρας s.

XI.—FOR THRASYDAEUS OF THEBES

WINNER IN THE BOYS' SHORT FOOT-RACE, 474 B.C.

Ye daughters of Cadmus, Semelê that dwellest beside the Olympian gods, and Ino Leucothea, that sharest the chamber of the Nereid sea-nymphs, come with the nobly born mother of Heracles to the presence of Melia.[1] Come to the inmost treasure-house of the golden tripods, the treasure-house which Loxias honoured supremely and named the Ismenian shrine, the seat of truthful oracles. Come, ye children of Harmonia, where he biddeth the neighbouring host of heroines assemble to visit the shrine, that so at nightfall ye may sing the praises of holy Themis and Pytho and the centre of the world that judgeth rightly, in honour of seven-gated Thebes and the contest at Cirrha, in which Thrasydaeus caused his ancestral home to be remembered by flinging over it a third wreath, as victor in the rich fields of Pylades, the friend of Laconian Orestes.

Orestes, in sooth, at the slaying of his father, was received by his nurse Arsinoë from the strong hands of Clytaemnêstra and from her direful treachery,

[1] A daughter of Oceanus, who bore to Apollo at Thebes two sons Ismênius and Tênerus, and was therefore honoured in the Theban temple of Apollo Ismênius, south of the Cadmeia, near the river Ismênus, to which the other heroines are invited. Cp. Frag. 29 (5).

χειρῶν ὕπο κρατερᾶν ἐκ δόλου τροφὸς ἄνελε δυσπενθέος,
ὁπότε Δαρδανίδα κόραν Πριάμου
Κασσάνδραν πολιῷ χαλκῷ σὺν Ἀγαμεμνονίᾳ
ψυχᾷ πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὔσκιον

ἀντ. β'

νηλὴς γυνά. πότερόν νιν ἄρ' Ἰφιγένει' ἐπ' Εὐρίπῳ
σφαχθεῖσα τῆλε πάτρας ἔκνισεν βαρυπάλαμον ὄρσαι χόλον;
ἢ ἑτέρῳ λέχεϊ δαμαζομέναν
ἔννυχοι πάραγον κοῖται; τὸ δὲ νέαις ἀλόχοις
ἔχθιστον ἀμπλάκιον καλύψαι τ' ἀμάχανον

ἐπ. β'

ἀλλοτρίαισι γλώσσαις·
κακολόγοι δὲ πολῖται.
ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον·
ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.
θάνεν μὲν αὐτὸς ἥρως Ἀτρεΐδας
ἵκων χρόνῳ κλυταῖς ἐν Ἀμύκλαις,

στρ. γ'

μάντιν τ' ὄλεσσε κόραν, ἐπεὶ ἀμφ' Ἑλένᾳ πυρωθέντων
Τρώων ἔλυσε δόμους ἁβρότατος. ὁ δ' ἄρα γέροντα ξένον
Στρόφιον ἐξίκετο, νέα κεφαλά,
Παρνασοῦ πόδα ναίοντ'· ἀλλὰ χρονίῳ σὺν Ἄρει
πέφνεν τε ματέρα θῆκέ τ' Αἴγισθον ἐν φοναῖς.

ἀντ. γ'

ἦ ῥ', ὦ φίλοι, κατ' ἀμευσιπόρους τριόδους ἐδινήθην,

21 πόρευσ' Vatican mss (BMGFC) : πόρευ' V (s).
23 ἔκνισεν Byzantine mss (BMGFC), ἔκνισε old mss: ἔκνιζεν S.

what time that ruthless woman with gray blade of bronze, sped Cassandra, the Dardan daughter of Priam, together with the soul of Agamemnon, to the shadowy shore of Acheron. Was it haply the slaughter of Iphigeneia at the Eurîpus, far from her fatherland, that goaded her to the arousal of heavy-handed wrath? or was it that nightly couchings led her astray, when seduced by her union to another lord?—a sin for newly wedded wives, most hateful and impossible to dissemble by reason of alien tongues; and even fellow-townsmen are apt to speak evil. For prosperity is envied to its full height, while the man of humble aspirations murmureth unobserved.

The heroic son of Atreus, on his return after long absence, was himself slain in famous Amyclae,[1] and he caused the destruction of the prophetic maiden, when he bereft of luxury the halls of the Trojans, who were visited by fire for the sake of Helen; while Orestes, the young child, safely reached Strophius, the aged friend of the house, who dwelt at the foot of Parnassus—Orestes, who, with the tardy help of Ares, slew his mother, and laid Aegisthus low in gore.

Verily, my friends, have I been in a whirl of confusion at the point where one road changeth into two,

[1] Pindar, who in l. 16 describes Orestes as a Laconian, here agrees with Stêsichorus in placing Agamemnon's palace at Amyclae, near Sparta, where the traveller, Pausanias, saw the monument of Agamemnon and the statue of Cassandra (iii 19, 5). Homer and Aeschylus placed the palace at Mycênae or in Argos respectively.

ὀρθὰν κέλευθον ἰὼν τὸ πρίν· ἤ μέ τις ἄνεμος ἔξω πλόου
ἔβαλεν, ὡς ὅτ' ἄκατον εἰναλίαν;
Μοῖσα, τὸ δὲ τεόν, εἰ μισθοῖο συνέθευ παρέχειν
φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλᾳ ταρασσέμεν

ἐπ. γ'

ἢ πατρὶ Πυθονίκῳ
τό γέ νυν ἢ Θρασυδαίῳ·
τῶν εὐφροσύνα τε καὶ δόξ' ἐπιφλέγει.
τὰ μὲν <ἐν> ἅρμασι καλλίνικοι πάλαι,
Ὀλυμπίᾳ ἀγώνων πολυφάτων
ἔσχον θοὰν ἀκτῖνα σὺν ἵπποις·

στρ. δ'

Πυθοῖ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἤλεγξαν
Ἑλλανίδα στρατιὰν ὠκύτατι. θεόθεν ἐραίμαν καλῶν,
δυνατὰ μαιόμενος ἐν ἁλικίᾳ.
τῶν γὰρ ἂμ πόλιν εὑρίσκων τὰ μέσα μακροτέρῳ
ὄλβῳ τεθαλότα, μέμφομ' αἶσαν τυραννίδων·

ἀντ. δ'

ξυναῖσι δ' ἀμφ' ἀρεταῖς τέταμαι. φθονεροὶ δ' ἀμύνονται
ἆται, εἴ τις ἄκρον ἑλὼν ἀσυχᾷ τε νεμόμενος αἰνὰν ὕβριν

41 *τὸ δὲ τεόν* Moschopulus (BGFCS): *τὸ δ' ἐτεόν* old mss (M, Wilamowitz). *μισθοῖο* (Christ) *συνέθευ* (GFCS), *παρέχειν*: *μισθῷ συνέθευ παρέχειν* old mss; *μισθῷ συνετίθεν παρέχειν* B; *μισθῷ παρεχέμεν συνέθευ* M.
46 <*ἐν*> Triclinius (edd.).
47 *Ὀλυμπίᾳ* Pauw (M[1] FCS): *Ὀλυμπίᾳ τ'* mss (M[2]); *Ὀλυμπίαν* (BG); *Ὀλυμπίας* Erasmus Schmid.
52 *ἂμ* Hermann (BGC), *ἂν* Moschopulus: *ἀνὰ* *BDE* (MFS).
54 *ξυναῖσι δ'* Vatican mss (BMGFC): *ξυναῖσι* Ambrosian mss, *—σιν* Moschopulus (S).

although, aforetime, I was keeping to the right track; or, haply, some breeze hath cast me out of my course, as though it had caught a skiff upon the sea. But, as thou, my Muse, didst bind thyself to lend thy tongue for fee of silver, thou must needs suffer it to flit, now one way, now another,—now to the father, who was victor at Pytho, now to his son, Thrasydaeus. For their glory and their good cheer shineth as one, with lustre new. Some prizes did they win of old, as famous victors in the chariot-race, when, from the noble contests at Olympia, they gat them glory for speed with their horses; and again, at Pytho, when they went down into the lists of the stripped runners, they put to shame the Hellenic host by reason of their swiftness of foot. May the gods inspire my love for things fair, while, in the bloom of my life, I am eager only for that which is within my power. For of all the orders in the State, I find that the middle rank flourisheth with a more enduring prosperity, and I condemn the lot of tyrannies. I am eager for those virtues that serve the folk, but envious mischief-makers are warded off, if anyone, who hath won the highest place and

54 f. *ἀμύνονται ἆται, εἴ τις* Hermann (GO): *ἀμύνονται ἄτα, εἴ τις* mss; —*ἄτᾳ* (scholium), *εἴ τις* (M); — *ἄτα· τίς* (S);—*τᾶν εἴ τις* Thiersch (B), — *τᾶνδ' εἴ τις* Maur. Schmidt.

ἀπέφυγεν· μέλανος ἂν ἐσχατιὰν
καλλίονα θανάτου <στείχοι>, γλυκυτάτᾳ γενεᾷ
εὐώνυμον κτεάνων κρατίσταν χάριν πορών.

ἐπ. δʹ

ἅ τε τὸν Ἰφικλείδαν
διαφέρει Ἰόλαον
ὑμνητὸν ἐόντα, καὶ Κάστορος βίαν,
σέ τε, ἄναξ Πολύδευκες, υἱοὶ θεῶν,
τὸ μὲν παρ' ἆμαρ ἕδραισι Θεράπνας,
τὸ δ' οἰκ'οντας ἔνδον Ὀλύμπου.

56 f. μέλανος ἂν ἐσχατίαν — θανάτου <στείχοι> Wilamowitz (s): μέλανος δ' ἂν... mss; μέλανος ἂν Erasmus Schmid; μέλανα δ' (Hermann) ἀν' ἐσχ.— θανάτον σχήσει B, — ἔσχεν F; μέλανος ἂν ἐσχ.— θάνατον τοῦτον M^1; μέλανος ἀν' ἐσχ.— θανάτου ταύταν M^2; μέλανος ὁ δ' ἐσχ.— θανάτου τέτμεν G; μέλανα δ' ἀν' ἐσχ. κάλλιπεν θανατοῖ' αἶσαν O.

dwelleth in peace, avoideth fell insolence. Such a man would march to the utmost verge of dark death,—death that is all the fairer because he hath left to his dearest offspring the grace of a good name, the best of all treasures.

Such is the grace that spreadeth abroad the fame of Iolaüs, son of Iphiclês, who is hymned in story, aye and of the mighty Castor, and of thee, king Polydeucês, ye sons of the gods—ye that dwell, for one day, in the homes of Therapnê, and, for the other, within the halls of Olympus.

PYTHIAN XII

FOR MIDAS OF ACRAGAS

INTRODUCTION

MIDAS of Acragas won the prize for flute-playing in the 24th and 25th Pythiads, that is, in 490 and 486 B.C. It is probably the earlier success (that of 490) which is here celebrated; otherwise, that earlier success would naturally have been mentioned in any commemoration of the later victory. Xenocrates of Acragas was successful in the chariot-race at the same Pythian festival (*Pyth.* vi). Midas was the master of the Athenian Lamprocles, who, in his turn, instructed Sophocles and Damon.

The αὐλὸς resembled a modern clarionet, and was played with a metal mouth-piece. The Scholiast states that Midas had the misfortune to break his mouth-piece, but continued playing, to the delight of the audience, and won the prize. Possibly this is the point of the reference to "unexpected success" in the last sentence of the Ode.

Acragas is summoned to welcome Midas on his return from a victory in the art invented by Athêna

to imitate the wail of the Gorgons on the occasion when Medusa was slain by Perseus (1–11).

The rest of the myth of Perseus (12–27).

There is no happiness without toil, but a god can bring toil to an end, and either grant an unexpected success, or withhold it (28–32).

XII.—ΜΙΔᾼ ΑΚΡΑΓΑΝΤΙΝῼ

ΑΥΛΗΤῌ

στρ. α'

Αἰτέω σε, φιλάγλαε, καλλίστα βροτεᾶν πολίων,
Φερσεφόνας ἕδος, ἅ τ' ὄχθαις ἔπι μηλοβότου
ναίεις Ἀκράγαντος ἐΰδματον κολώναν, ὦ ἄνα,
ἵλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ
δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδᾳ,
αὐτόν τέ νιν Ἑλλάδα νικάσαντα τέχνᾳ, τάν ποτε
Παλλὰς ἐφεῦρε θρασειᾶν Γοργόνων
οὔλιον θρῆνον διαπλέξαισ' Ἀθάνα·

στρ. β'

τὸν παρθενίοις ὑπό τ' ἀπλάτοις ὀφίων κεφαλαῖς
ἄϊε λειβόμενον δυσπενθέϊ σὺν καμάτῳ
Περσεὺς, ὁπότε τρίτον ἄνυσσεν κασιγνητᾶν μέρος,
εἰναλίᾳ τε Σερίφῳ λαοῖσί τε μοῖραν ἄγων.
ἦτοι τό τε θεσπέσιον Φόρκοιο μαύρωσεν γένος,
λυγρόν τ' ἔρανον Πολυδέκτᾳ θῆκε ματρός τ' ἔμπεδον

12 τε Σερίφῳ λαοῖσί τε BM[2]; τε Σερίφῳ τοῖσί τε Hermann[12] (G); ἐ Σερίφῳ λαοῖσί τε: Σερίφῳ λαοῖσί τε mss (F? CS).

XII.—FOR MIDAS OF ACRAGAS

WINNER IN THE FLUTE-PLAYING MATCH, 490 B.C.

Lover of splendour, fairest of mortal cities, home of Persephonê! thou that inhabitest the hill of noble dwellings above the banks, where feed the sheep beside the stream of Acragas! I beseech thee, O queen, along with the kindly favour of gods and men, graciously to welcome, at the hands of renowned Midas, this coronal from Pytho. I beseech thee also to welcome himself, as champion over all Hellas in that art, which Pallas Athênê invented when she wove into music the dismal death-dirge of the Gorgons bold,—the dirge, that Perseus heard, while it was poured forth, amid direful woe, from beneath those maidens' awful serpent-heads, what time he did to death the third of those sisters three,[1] on the day when he brought doom on sea-girt Serîphus and its people. Verily, he reft of eye-sight the wondrous brood of Phorcus,[2] and made Polydectês bitterly rue his levying of gifts,[3] and the mother's[4]

[1] *i.e.* the Gorgons.

[2] The three Phorcides, who guarded the Gorgons, had only one eye among them. This eye was stolen by Perseus.

[3] "Polydectês, pretending that he was about to marry Hippodameia, called together the chiefs of his island (Serîphus) in order to receive from them the marriage gifts, *ἕδνα*, here called *ἔρανος*. Perseus offered him any gift he chose, even the head of Medusa, and Polydectês eagerly accepted his offer. Consequently, the head of Medusa which turned Polydectês into stone is here called a *λυγρὸς ἔρανος*" (Donaldson).

[4] Danaë's.

δουλοσύναν τό τ' ἀναγκαῖον λέχος,
εὐπαράου κρᾶτα συλάσαις Μεδοίσας

στρ. γ'

υἱὸς Δανάας· τὸν ἀπὸ χρυσοῦ φαμεν αὐτορύτου
ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτων φίλον ἄνδρα πόνων
ἐρρύσατο, παρθένος αὐλῶν τεῦχε πάμφωνον μέλος,
ὄφρα τὸν Εὐρυάλας ἐκ καρπαλιμᾶν γενύων
χριμφθέντα σὺν ἔντεσι μιμήσαιτ' ἐρικλάγκταν γόον.
εὗρεν θεός· ἀλλά νιν εὑροῖσ' ἀνδράσι θνατοῖς ἔχειν,
ὠνόμασεν κεφαλᾶν πολλᾶν νόμον,
εὐκλεᾶ λαοσσόων μναστῆρ' ἀγώνων,

στρ. δ'

λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων,
τοὶ παρὰ καλλιχόρῳ ναίοισι πόλει Χαρίτων.
Καφισίδος ἐν τεμένει, πιστοὶ χορευτᾶν μάρτυρες.
εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
οὐ φαίνεται· ἐκ δὲ τελευτάσει νιν ἤτοι σάμερον
δαίμων—τὸ δὲ μόρσιμον οὐ παρφυκτόν,—ἀλλ' ἔσται χρόνος
οὗτος, ὃ καί τιν' ἀελπτίᾳ βαλὼν
ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὔπω.

26 πόλει *V* (BMGF); πόλι Bergk (S): πόλιν *BD* (C).
30 τὸ δὲ Triclinius and scholium, Hermann (MCS): τό γε mss (BGF).
31 ἀελπτίᾳ (BGFC), ἀελπτία *DV*: ἀελπία *BPQ*, ἀελπίᾳ (M), ἀελπείᾳ conjectured by M (S).

long slavery and enforced wedlock, when the head of the fair-faced Medusa was carried off by that son of Danaë, by him who, we aver, was begotten of a shower of gold. But, when the maiden goddess had released her liegeman from these labours, she essayed to invent the many-voiced music of flutes, that so, by aid of music, she might imitate the cry exceeding shrill that burst from the ravening jaws of Euryalê.[1]

'Twas the goddess that found it: but, when she had found it for the use of mortal men, she called it the "many-headed tune,"[2] that glorious incentive to contests, where the folk foregather,—that tune, which poureth oft from the thin plate of brass, and from the reeds which grow beside the fair city of the Graces, in the holy ground of the nymph of Cêphîsus, to be the true witnesses to the dancers.

But, if there be any bliss among mortal men, it doth not reveal itself without toil; yet a god may bring that bliss to an end, verily, even to-day. That which is fated cannot be fled; but a time shall come which, smiting with a stroke that is unforeseen, shall grant one boon beyond all hope, but shall withhold another.

[1] The name of one of the Gorgons.

[2] So called because it imitates the hisses of the many serpents entwined in the Gorgons' hair. Plutarch, *De musica*, c. 7, ascribes this tune either to the Phrygian Olympus, or to his pupil Cratês. Schröder suggests that, though this tune may refer to the serpent-headed Gorgons, it probably characterised the variety of rhythm and content of the "tune of Athênê," which was a counterpart of the famous Pythian tune (*Hermes*, xxxix).

THE NEMEAN ODES

NEMEAN I

FOR CHROMIUS OF AETNA

INTRODUCTION

Chromius, who claimed to be one of the Heracleidae, was originally a citizen of Gela. He distinguished himself under three Sicilian princes. Under Hippocrates, tyrant of Gela (498–491), he fought bravely in the battle on the Helôrus in 492 (*Nemean* ix 40), when Gela defeated Syracuse. Under Hippocrates' successor, Gelon (491–478), he married Gelon's sister, and, on Gelon's death in 478, became guardian of that ruler's son. Under Gelon's brother, Hieron, in 477 he was sent from Syracuse to save Locri from the hostile designs of Anaxilas of Rhegium, and, in 476, he was appointed governor of the newly founded city of Aetna and guardian to Hieron's son, Deinomenes, king of the new city. Of the four principal MSS, in which this Ode is preserved, two (*B* and *D*) have no superscription; the other two (*U* and *V*) have the superscription Χρομίῳ Αἰτναίῳ.

The date of the victory of Chromius in the chariot-race in the Nemean games is uncertain. It has been ascribed to the following years in which Nemean games were held :— 481 (Gaspar), 477 (L. Schmidt),

476 (Schröder), 473 (Boeckh, Christ, Fennell, and Bury), and 471 (Bergk). If the victory was won in the Nemean games of 477, the celebration of the victory may have been deferred to 476, when Pindar was in Sicily. The most natural interpretations of lines 19–22, *ἔσταν δ' ἐπ' αὐλείαις θύραις ἀνδρὸς φιλοξείνου κτλ*, is that Pindar was present. The date of the Ode is therefore probably 476.

The Ode starts forth from Ortygia in Syracuse to laud Zeus the lord of Aetna, and to celebrate the victory won at Nemea by the chariot of Chromius (1–7). The foundation of the Ode is thus laid in heaven, and in the merits of the victor, and the Muse rejoices in celebrating victories won in the Greek games (8–12).

The praises of Sicily; its fertility, its famous cities, its glory in war, its success in the Olympic games (13–18). The hospitality of Chromius, whose merits must be set against the calumnies of his enemies (19–25). His gifts of strength and wisdom (25–30). Wealth must not be hoarded, but used for one's own enjoyment and for the benefit of friends (31f). Life is short and full of trouble (32f).

The myth of the infant Heracles, with the prophecy of his future labours, and of his final happiness (35–72).

ΝΕΜΕΟΝΙΚΑΙ

I.—ΧΡΟΜΙῼ ΑΙΤΝΑΙῼ

ΙΠΠΟΙΣ

στρ. α'

Ἄμπνευμα σεμνὸν Ἀλφεοῦ,
κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία,
δέμνιον Ἀρτέμιδος,
Δάλου κασιγνήτα, σέθεν ἁδυεπὴς
ὕμνος ὁρμᾶται θέμεν
αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν·
ἅρμα δ' ὀτρύνει Χρομίου Νεμέα θ' ἔργμασιν νικαφόροις ἐγκώμιον ζεῦξαι μέλος.

ἀντ. α'

ἀρχαὶ δὲ βέβληνται θεῶν
κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.
ἔστι δ' ἐν εὐτυχίᾳ
πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
Μοῖσα μεμνᾶσθαι φιλεῖ.
σπεῖρέ νυν ἀγλαΐαν τινὰ νάσῳ, τὰν Ὀλύμπου δεσπότας

7 θ' ἔργμασιν mss (BMFCDu): τ' ἔργμασιν S.

THE NEMEAN ODES

I.—FOR CHROMIUS OF AETNA

WINNER IN THE CHARIOT RACE, 476 (?) B.C.

HALLOWED spot, where Alpheüs breathed again,[1] Ortygia, scion of famous Syracuse,[2] resting-place of Artemis, sister of Delos[3]! From thee the sweet-voiced song speedeth forth to sound the mighty praise of storm-footed steeds, by grace of Zeus, the lord of Aetna. 'Tis the chariot of Chromius and Nemea that impel me to harness a song of praise for deeds of victory.

The foundations of our song have now been laid in the names of the gods, and in our hero's god-like merits; but in success is the crown of perfect glory; and mighty contests the Muse delighteth to remember.

Sow then some seed of fame athwart the isle, that

[1] The Arcadian river Alpheüs was said to have been enamoured of the nymph Arethusa, and to have followed her beneath the sea from Arcadia to Sicily, where she reappeared in the form of a fountain in Syracuse. Cp. Virgil, *Aen.* iii 695 f, and Milton's *Arcades*, 30 f.

[2] The island of Ortygia (with its fountain of Arethusa) was an important part of Syracuse. It was the site of the first settlement, and a bridge connected it with the later settlement on the mainland.

[3] Artemis was worshipped in Ortygia, because Arethusa was one of her nymphs. Ortygia, as well as Dêlos, was a haunt of Artemis; hence Ortygia is here called a "Sister of Delos."

Ζεὺς ἔδωκεν Φερσεφόνᾳ, κατένευσέν τέ οἱ χαίταις, ἀριστεύοισαν εὐκάρπου χθονὸς

ἐπ. α'

Σικελίαν πίειραν ὀρθώσειν κορυφαῖς πολίων ἀφνεαῖς.
ὤπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεντέος
λαὸν ἵππαιχμον θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις ἐλαιᾶν χρυσέοις
μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλών.

στρ. β'

ἔσταν δ' ἐπ' αὐλείαις θύραις
ἀνδρὸς φιλοξείνου καλὰ μελπόμενος,
ἔνθα μοι ἁρμόδιον
δεῖπνον κεκόσμηται, θαμὰ δ' ἀλλοδαπῶν
οὐκ ἀπείρατοι δόμοι
ἐντί· λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν
ἀντίον. τέχναι δ' ἑτέρων ἕτεραι· χρὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾷ.

ἀντ. β'

πράσσει γὰρ ἔργῳ μὲν σθένος,
βουλαῖσι δὲ φρήν, ἐσσόμενον προϊδεῖν
συγγενὲς οἷς ἕπεται.
Ἁγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ
τῶν τε καὶ τῶν χρήσιες.
οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν,

24 λέλογχε mss (edd.): λέλογχα Gildersleeve, *A.J.P.* xxx (1909) 233.

Zeus, the lord of Olympus, gave to Persephonê, and shook his locks in token unto her that, as queen of the teeming earth, the fertile land of Sicily would be raised to renown by the wealth of her glorious cities; and the son of Cronus granted that the host of armed horsemen, that awaketh the memory of bronze-clad war, would full oft be wedded with the golden leaves of Olympia's olive.

Lo! I have lighted on a varied theme, without flinging one false word. Sweet are the strains that I sing as I stand at the portals of the court of a hospitable hero, where a befitting banquet hath been prepared for me, and where the halls are oft familiar with strangers from afar. His lot it is to have true friends to ply against his slanderers, like water against smoke. Various men excel, indeed, in various ways; but it is meet that a man should walk in straight paths, and strive according to his powers of Nature; for might of limb maketh itself manifest by action, and might of mind by counsel, for those who are attended by the inborn skill of foreseeing the future. But, within the compass of thy character, O son of Agesidâmus, thou hast the use of both these boons alike.

I love not to keep much wealth buried in my hall, but of my abundance to do good to myself

ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκοῦσαι φίλοις ἐξαρκέων. κοιναὶ γὰρ ἔρχοντ' ἐλπίδες

ἐπ. β'

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προφρόνως,
ἐν κορυφαῖς ἀρετᾶν μεγάλαις ἀρχαῖον ὀτρύνων λόγον,
ὡς, ἐπεὶ σπλάγχνων ὕπο ματέρος αὐτίκα θαητὰν ἐς αἴγλαν παῖς Διὸς
ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

στρ. γ'

ὡς οὐ λαθὼν χρυσόθρονον
Ἥραν κροκωτὸν σπάργανον ἐγκατέβα·
ἀλλὰ θεῶν βασίλεα
σπερχθεῖσα θυμῷ πέμπε δράκοντας ἄφαρ.
τοὶ μὲν οἰχθεισᾶν πυλᾶν
ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας γνάθους
ἀμφελίξασθαι μεμαῶτες· ὁ δ' ὀρθὸν μὲν ἄντεινεν κάρα, πειρᾶτο δὲ πρῶτον μάχας,

ἀντ. γ'

δισσαῖσι δοιοὺς αὐχένων
μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας·
ἀγχομένοις δὲ χρόνος
ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.
ἐκ δ' ἄρ' ἄτλατον βέλος
πλᾶξε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει·
καὶ γὰρ αὐτά, ποσσὶν ἄπεπλος ὀρούσαισ' ἀπὸ στρωμνᾶς, ὅμως ἄμυνεν ὕβριν κνωδάλων.

39 βασίλεα Heyne, Bergk (CBUS): βασίλεια mss; βασιλέα (BMF).

and to win a good name by bestowing it on my friends; for the hopes and fears of toiling men come unto all alike.

But, as for me, my heart cleaveth fast unto the theme of Heracles, while, amid the greatest and loftiest deeds of prowess, I wake the memory of that olden story, which telleth how, at the time when the son of Zeus, with his twin-brother, suddenly came from his mother's birth-pangs with the light of day;—how, I say, when he was laid in his saffron swathing-bands, he escaped not the ken of Hêra on her golden throne. Stung with wrath, that queen of the gods sent anon two serpents.

Soon as the doors were opened, they crept on to the spacious inner-chamber, yearning to coil their darting jaws around the babes. Yet he lifted up his head, and made his first essay of battle, by seizing the twain serpents by their necks in his twain irresistible hands, and, while they were being strangled, the lapse of time breathed forth their souls from out their monstrous limbs. Meanwhile, a pang intolerable pierced the hearts of the women, who at the time were rendering help by the bedside of Alcmena; for even she herself leapt with all speed to her feet, and, unrobed as she was, she yet essayed to stay the rude onslaught of the monsters.

ἐπ. γʹ

ταχὺ δὲ Καδμείων ἀγοὶ χαλκέοις ἀθρόοι σὺν
ὅπλοις ἔδραμον·
ἐν χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων
<φάσγανον>
ἵκετ', ὀξείαις ἀνίαισι τυπείς. τὸ γὰρ οἰκεῖον πιέζει
πάνθ' ὁμῶς·
εὐθὺς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.

στρ. δʹ

ἔστα δὲ θάμβει δυσφόρῳ
τερπνῷ τε μιχθείς. εἶδε γὰρ ἐκνόμιον
λῆμά τε καὶ δύναμιν
υἱοῦ· παλίγγλωσσον δέ οἱ ἀθάνατοι
ἀγγέλων ῥῆσιν θέσαν.
γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν
ἔξοχον,
ὀρθόμαντιν Τειρεσίαν· ὁ δέ οἱ φράζε καὶ παντὶ
στρατῷ, ποίαις ὁμιλήσει τύχαις,

ἀντ. δʹ

ὅσσους μὲν ἐν χέρσῳ κτανών,
ὅσσους δὲ πόντῳ θῆρας ἀϊδροδίκας·
καί τινα σὺν πλαγίῳ
ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον
φᾶσέ νιν δώσειν μόρῳ.
καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν
μάχαν
ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν
γαίᾳ πεφύρσεσθαι κόμαν

52 <φάσγανον> Moschopulus (edd.).
66 μόρῳ B^2F; τῷ ˜ ἐχθροτάτῳ—μόρῳ C; φᾶσ' ἀιστώσειν μόρῳ S^1: μόρον mss (M S^3); φᾶσέ νιν πώσειν μόρον Bury.

Then swiftly the chiefs of the Cadmeans hastened in a throng with their brazen armour; and Amphitryon, brandishing in his hand a sword bared from the scabbard, came smitten with keen throes of anguish. For each alike is distressed by his own trouble, whereas, for a stranger's sorrow, the heart is at once consoled. And there he stood, possessed with rapture overpowering and delightful; for he saw the strange spirit and power of his son, since the immortals had turned to falsehood for him the story of the messengers. And he called forth one that dwelt nigh to him, even that chosen prophet of Zeus supreme, the truthful seer, Teiresias. And the prophet told him and all the host, what fortunes the boy was destined to encounter,—how many lawless monsters he would slay on the dry land and how many upon the sea; and he said that there was one most hateful, one who walked in the crooked path of envy, whom he would do to death.[1] He said, moreover, that when the gods shall meet the giants[2] in battle on the plain of Phlegra, their foes shall soon find their bright tresses befouled with dust beneath that

[1] The giant Antaeus. Cp. *I.* iii 70.

[2] Alcyoneus, and the other giants, slain by Heracles in the Phlegraean plain, in Campania. Cp. *I.* vi 32.

ἐπ. δʹ

ἔνεπεν· αὐτὸν μὰν ἐν εἰράνᾳ καμάτων μεγάλων
<ἐν> σχερῷ
ἁσυχίαν τὸν ἅπαντα χρόνον ποινὰν λαχόντ᾽ ἐξαί-
ρετον
ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὰν Ἥβαν
ἄκοιτιν καὶ γάμον
δαίσαντα, πὰρ Δὶ Κρονίδᾳ σεμνὸν αἰνήσειν
δόμον.

69 <ἐν> Hermann (edd.).
72 δόμον Vatican recension (B), σεμνὸς mainly an epithet of holy persons and *places*: γάμον Ambrosian recension; νόμον scholium (MCS); λέχος F; σταθμόν Bury.

hero's rushing arrows, but he himself, at rest from mighty labours, shall have allotted to him, as his choicest prize, peace that would endure for ever in the homes of bliss, where, on receiving Hêbê as his blushing bride, and celebrating the marriage feast, he shall glorify his hallowed home in the presence of Zeus the son of Cronus.

NEMEAN II

FOR TÎMODÊMUS OF ACHARNAE

INTRODUCTION

Tîmodêmus, son of Tîmonoüs, belonged to the deme Acharnae (16) and the family of the Tîmodêmidae. He was probably brought up in Salamis (13). He was victorious in the pancratium (a combination of boxing and wrestling, first introduced in the 33rd Olympiad, 648 B.C.)

As Salamis is mentioned in this Ode only in connexion with Ajax, and without any mention of the naval battle of 480, it may be assumed that the Ode is earlier than the date of that battle. It may possibly belong to the Nemean year 485 (suggested by Schröder) or 487 (preferred by Gaspar). In the latter case the victor's hopes of future successes may have been fulfilled at the Isthmian games of April, and the Pythian of August 486, and the Olympian of August 484. These dates are not already filled up with the names of any other pancratiasts.

As the rhapsodes begin by invoking Zeus, so Tîmodêmus has begun his career with a victory in the Nemean grove of Zeus (1–5). He may hope to continue to follow the example of his family by victories

at the Isthmian and Pythian games (6–10). It is meet that the constellation of Orion should rise not far from that of the Pleiades[1] (10-12). Salamis can rear fighting men, whether it be the warrior Ajax, or the pancratiast, Tîmodêmus (13–15). Acharnae is famous of old, and the victor's family has been successful in the Pythian, Isthmian, and Nemean games, and in the Athenian festival of the Olympian Zeus (16–24). Let the citizens, in their triumphal chorus, worship the god, and honour the victor (24 f).

[1] Explained by Bury as a reference to the *seven* Nemean victories of his family. See also note on l. 11.

II.—ΤΙΜΟΔΗΜῼ ΑΧΑΡΝΕΙ

ΠΑΓΚΡΑΤΙΑΣΤῌ

στρ. α'

Ὅθεν περ καὶ Ὁμηρίδαι
ῥαπτῶν ἐπέων τὰ πόλλ' ἀοιδοὶ
ἄρχονται, Διὸς ἐκ προοιμίου· καὶ ὅδ' ἀνὴρ
καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται
πρῶτον Νεμεαίου
ἐν πολυυμνήτῳ Διὸς ἄλσει.

στρ. β'

ὀφείλει δ' ἔτι, πατρίαν
εἴπερ καθ' ὁδόν νιν εὐθυπομπὸς
αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον,
ἐν Πυθίοισί τε νικᾶν
Τιμονόου παῖδ'· ἔστι δ' ἐοικὸς

στρ. γ'

ὀρειᾶν γε Πελειάδων
μὴ τηλόθεν Ὠαρίωνα νεῖσθαι.
καὶ μὰν ἁ Σαλαμίς γε θρέψαι φῶτα μαχατὰν
δυνατός. ἐν Τρωΐᾳ μὲν Ἕκτωρ Αἴαντος ἄκουσεν·
ὦ Τιμόδημε, σὲ δ' ἀλκὰ
παγκρατίου τλάθυμος ἀέξει.

4 πρῶτον mss and scholia : πρώταν? Heyne (B).
12 Ὠαρίωνα mss (BMFCBu) : Ὀαρίωνα Athenaeus 490 f (S). νεῖσθαι *TUV* (BMFCS) : ἀνεῖσθαι *BD* (Bury).
14 ἄκουσεν mss (BMFBuS[2]) : ἄεισεν W. Schulze (S[1]F) ; ἐπάϊσ' Bergk (C).

II.—FOR TÎMODÊMUS OF ACHARNAE

WINNER IN THE PANCRATIUM, 485 (?) B.C.

Even as the sons of Homer, those singers of deftly woven lays, begin most often with Zeus for their prelude; even so hath our hero laid a first foundation for a tale of achievements in the sacred games by receiving a crown in the storied grove of Nemean Zeus. But if fate, which guideth him aright in his ancestral path, hath indeed given him as a glory to great Athens, it needs must be that the son of Tîmonoüs should full often, in the days to come, cull the flower most fair of the Isthmian games and be victorious in the Pythian contests. And meet it is that Orion should not move far behind the (seven) mountain Pleiads.[1] And, verily, Salamis might well be able to rear a warrior:—in Troy did Hector hear of[2] Aias, while thou, O Tîmodêmus, art exalted by thy enduring courage in the pancratium. But Acharnae

[1] In mythology, the hunter Orion pursued the Pleiades for five years through the woods of Boeotia; and, when they were placed among the stars, the constellation of Orion was immediately to the south of that of Taurus, which included the seven Pleiades. The Pleiades rise about the middle of May, and Orion, a week later. Pindar implies that the seven Nemean victories of the sons of Tîmonoüs will soon be succeeded by a great Pythian victory on the part of Tîmodêmus.

[2] (1) "learned by experience" the might of Aias, or, more probably, (2) "heard from" Aias the renown of Salamis (cp. *Il.* vii 198), *Class. Rev.* vi 3.

στρ. δ´

Ἀχάρναι δὲ παλαίφατοι
εὐάνορες· ὅσσα δ᾽ ἀμφ᾽ ἀέθλοις,
Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
παρὰ μὲν ὑψιμέδοντι Παρνασῷ τέσσαρας ἐξ ἀέθλων νίκας ἐκόμιξαν·
ἀλλὰ Κορινθίων ὑπὸ φωτῶν

στρ. ε´

ἐν ἐσλοῦ Πέλοπος πτυχαῖς
ὀκτὼ στεφάνοις ἔμιχθεν ἤδη·
ἑπτὰ δ᾽ ἐν Νεμέᾳ—τὰ δ᾽ οἴκοι μάσσον᾽ ἀριθμοῦ—
Διὸς ἀγῶνι. τόν, ὦ πολῖται, κωμάξατε Τιμοδήμῳ σὺν εὐκλέϊ νόστῳ·
ἁδυμελεῖ δ᾽ ἐξάρχετε φωνᾷ.

even of old is famous for heroes; and, for all that toucheth contests, the sons of Tîmodêmus are proclaimed preëminent. By the lofty throne of Parnassus, they bore away four victories from the games, while by the Corinthians they have ere now been wedded with eight garlands in the glades of mighty Pelops,[1] and with seven at Nemea in the contest of Zeus; while the prizes they have won at home are beyond all counting. Praise him, O ye citizens, with the song of triumph, at the bidding of Tîmodêmus, when he cometh home again with glory, and begin the song with sweetly-sounding strains.

[1] At the Isthmian games.

NEMEAN III

FOR ARISTOCLEIDES OF AEGINA

INTRODUCTION

The third Nemean celebrates a victory in the pancratium won by Aristocleides of Aegina, where he appears to have belonged to a guild of festal envoys sent from time to time from Aegina to Delphi. Some years had passed since the victory had been won, and the victor was now, apparently, advanced in age (73–76). The close resemblance between the passages on the "Pillars of Heracles" (21) and on the "Eagle and the daws," (80–82), and those in the Third Olympian (43 f) and the Second (86 f) respectively, have led to the present poem being ascribed to the same general time as the Olympian odes of 476, and, in particular, to the Nemean year of 475. Aegina was then enjoying the tranquillity which followed the battles of Salamis and Plataea. The Ode was sung in the Hall[1] of the festal envoys (70), on an anniversary of the victory (2).

[1] The Alexandrian critic, Aristarchus, supposed that an improvised song had been sung at Nemea, and that the Asôpus of l. 4 was "near Phlius and Nemea"; but the brook running to the north from Nemea is not a tributary of the Asôpus, which flows from Phlius to Sicyon (*N.* ix 9). Another Alexandrian critic, Didymus, suggested that there may have been a stream of that name in Aegina, but the largest stream in that island is dry for the greater part of the year, and it falls into the sea on a side of the island far distant from the town of Aegina. See further in note on l. 4, and the next note.

The Muse is bidden to come to Aegina, because the chorus is waiting beside the Asopian water[1] to rehearse the Ode which is the victor's highest ambition (1–8).

She is also bidden to sing of the Nemean Zeus, and of Aegina, the island of the Myrmidons (9–14), on which no discredit has been brought by the victor (14–18), who, by his surpassing valour in the pancratium, has reached the Pillars of Heracles (19–26).

From this digression the poet returns to tell of the race of Aeacus (28) and the myth of Peleus (31–39), and illustrates the doctrine of the importance of innate merit by the legend of the youth of Achilles (40–64).

Thereupon he invokes Zeus, whose Nemean festival is the theme of the Ode (15 f). The victor has added glory to Aegina and to the guild of the festal envoys (87–90), Trial gives proof of merit in all the four stages of life, and the victor has all the virtues appropriate to each (70–76).

The poet, in sending his Ode, adds that, late though it be, the eagle can swoop from afar on his enemy (80–82). By the blessing of Clio, Aristocleides has won glory from Nemea and Epidaurus and Megara (83 f).

[1] The best course is to assume that the "Asopian water" is the famous river Asôpus, which flows across southern Boeotia, south of the poet's native town of Thebes. On beginning to compose this Ode in his own home, Pindar calls on the Muse to "come" to Aegina, *i.e.* the *theme* of Aegina. As a reason he adds that the young men of his chorus are *waiting* at Thebes for her inspiration. Clearly the composition of the Ode has been long delayed (cp. l. 80). By "this isle" (l. 68) the poet means "the isle which is my theme," but, to the ultimate audience, it becomes the isle which is the scene of the final performance of the Ode.

III.—ΑΡΙΣΤΟΚΛΕΙΔῌ ΑΙΓΙΝΗΤῌ

ΠΑΓΚΡΑΤΙΑΣΤῌ

στρ. α'

Ὦ πότνια Μοῖσα, μᾶτερ ἁμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι
ἵκεο Δωρίδα νᾶσον Αἴγιναν· ὕδατι γὰρ
μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες
κώμων νεανίαι, σέθεν ὄπα μαιόμενοι.
διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλου·
ἀεθλονικία δὲ μάλιστ' ἀοιδὰν φιλεῖ,
στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν·

ἀντ. α'

τᾶς ἀφθονίαν ὄπαζε μήτιος ἁμᾶς ἄπο·
ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,
δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ νιν ὀάροις
λύρᾳ τε κοινάσομαι. χαρίεντα δ' ἕξει πόνον
χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι
ᾤκησαν, ὧν παλαίφατον ἀγορὰν
οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεὰν
ἐμίανε κατ' αἶσαν ἐν περισθενεῖ μαλαχθεὶς

ἐπ. α'

παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν

9 *ἀμᾶς V* (BMFBu) : *ἁμᾶς B* (CS).
10 *οὐρανοῦ* (BFCBuS) : *οὐρανῷ* mss (M). **πολυνεφέλα** mss (BFCBu) : —*λᾳ* Aldus (MS). **οὐρανοῦ πολυνεφέλα** (BFCBu), **οὐρανοῦ πολυνεφέλᾳ** (S), **οὐράνῳ πολυνεφέλᾳ** (M).

III.—FOR ARISTOCLEIDES OF AEGINA

WINNER IN THE PANCRATIUM, 475 (?) B.C.

O QUEENLY Muse, our mother! come, I beseech thee, on the festal day of Nemea, to the hospitable isle of the Dorian Aegina. For, lo! beside the Asôpian water,[1] youthful craftsmen of honey-sweet triumph-songs are waiting, longing for thy voice. Various deeds thirst for various rewards; but victory in the games loveth beyond all things the meed of song, the fittest accompaniment of crowns and of valiant exploits. Grant thou thereof no grudging share, the fruit of mine own fancy; and, in honour of the ruler of the cloud-wrapt heaven, do thou, his daughter, begin a hymn approved of all, while I shall blend it with the lays of those singers, and with the lyre. It will be a gladsome toil to glorify the land, where dwelt the Myrmidons of old, the ancient fame of whose meeting for the games Aristocleides, thanks to thy favour, did not sully with dishonour by proving himself too weak amid the host that strove in the pancratium; but, in the deep

[1] Among the daughters of the Boeotian river-god Asôpus, were the Asôpides, Thêbê and Aegina (*I.* viii 19). The latter was wedded to Zeus in the island, which derived from her its new name of Aegina. Asôpis, the synonym for the nymph, might easily be used as a name for the island, and "Asôpian water" might (I once thought) mean "the water of Aegina," *i.e.* the water of the sea off the town of Aegina, where the youths were waiting to sing this Ode. Miss Hutchinson, in the *Ridgeway Essays*, p. 222, similarly makes it "the sea around Aegina." See, however, pp. 332–3 *supra*.

ἄκος ὑγιηρὸν ἐν βαθυπεδίῳ Νεμέᾳ *τὸ καλλίνικον φέρει.*
εἰ δ' ἐὼν καλὸς ἔρδων τ' ἐοικότα μορφᾷ
ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεος·
οὐκέτι πρόσω
ἀβάταν ἅλα κιόνων ὑπὲρ Ἡρακλέος *περᾶν εὐμαρές,*

στρ. β'

ἥρως θεὸς ἃς ἔθηκε ναυτιλιας ἐσχάτας
μάρτυρας κλυτάς· δάμασε δὲ θῆρας ἐν πελάγεσιν
ὑπερόχος, διά τ' ἐξερεύνασε τεναγέων
ῥοάς, ὅπα πόμπιμον κατέβαινε νόστου τέλος,
καὶ γᾶν φράδασσε. θυμέ, τίνα πρὸς ἀλλοδαπὰν
ἄκραν ἐμὸν πλόον παραμείβεαι;
Αἰακῷ *σε φαμὶ γένει τε* Μοῖσαν *φέρειν,*
ἕπεται δὲ λόγῳ δίκας ἄωτος, "ἐσλὸς αἰνεῖν·"

ἀντ. β'

οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρεσσονες·
οἴκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαβες
γλυκύ τι γαρυέμεν. παλαιαῖσι δ' ἐν ἀρεταῖς
γέγαθε Πηλεὺς *ἄναξ ὑπέραλλον αἰχμὰν ταμών·*
ὃς καὶ Ἰωλκὸν *εἷλε μόνος ἄνευ στρατιᾶς,*
καὶ ποντίαν Θέτιν *κατέμαρψεν*

18 *ἐν βαθυπεδίῳ* *BD* (MFCBuS): *ἐν βαθυπέδῳ* *XZ*[1], *ἔν γε βαθυπέδῳ* Moschopulus, Hermann, B, Bergk.
20 *Ἀριστοφάνεος* (MFS): *—φάνευς* *V* (BCBu); *—φάνους* Vatican recension. 22 *ἥρῳ θεὸς* Postgate.
24 *ὑπερόχος* (Doric acc.) old mss (BF): *—χους* Moschopulus (MCBuS).
29 *ἐσλὸς* (Doric acc.) *D* (BMFCBu): *ἐσλὸ* *B* (S).
31 *ἔλαβες* mss (BMFCBu): *ἔλαχες* scholium, Bergk (S).
32 *γαρύεμεν παλαιαῖσιν ἐν ἀρεταῖς.* Donaldson.
34 *καὶ Ἰωλκὸν* mss (BMF): *καὶ Fιωλκὸν* (CBu); *κἰαολκὸν* (S).

plain of Nemea, he carrieth off his victory as a healing remedy for all those weary blows. But, if the son of Aristophanes, being fair to look upon, and doing deeds that befit the fairness of his form, embarked on the highest achievements of manly prowess, no further is it easy for him to sail across the trackless sea beyond the pillars of Heracles, which that hero and god set up as far-famed witnesses of the furthest limit of voyaging. He quelled the monstrous beasts amid the seas, and tracked to the very end the streams of the shallows, there where he reached the bourne that sped him home again; and he made known the limits of the land.

To what foreign foreland, O my fancy, art thou turning aside the course of thy voyage? I bid thee summon the Muse in honour of Aeacus, but the flower of justice still attendeth the precept, "praise the noble." Nor should any man prefer to foster passionate longings for what belongeth to others. Search at home, and thou hast won a fitting theme for praise, to prompt sweet melody. For, among older examples of valour is king Pêleus, who rejoiced in having cloven a matchless spear,[1]—who, alone, without a host, overcame Iolcus, and after many a struggle seized as a captive the sea-nymph Thetis.[2]

[1] Cut by Pêleus on Mount Pêlion, *Il.* xvi 143.
[2] Cp. note on *N.* iv 65.

ἐγκονητί. Λαομέδοντα δ᾽ εὐρυσθενὴς
Τελαμὼν Ἰόλᾳ παραστάτας ἐὼν ἔπερσεν·
ἐπ. β΄
καί ποτε χαλκότοξον Ἀμαζόνων μετ᾽ ἀλκὰν
ἕπετό οἱ· οὐδέ νίν ποτε φόβος ἀνδροδάμας ἔπαυ-
σεν ἀκμὰν φρενῶν.
συγγενεῖ δέ τις εὐδοξίᾳ μέγα βρίθει·
ὃς δὲ διδάκτ᾽ ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ᾽ ἄλλα
πνέων οὔ ποτ᾽ ἀτρεκεῖ
κατέβα ποδί, μυριᾶν δ᾽ ἀρετᾶν ἀτελεῖ νόῳ γεύεται.
στρ. γ΄
ξανθὸς δ᾽ Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν
δόμοις
παῖς ἐὼν ἄθυρε μεγάλα ἔργα, χερσὶ θαμινὰ
βραχυσίδαρον ἄκοντα πάλλων, ἶσα τ᾽ ἀνέμοις
μάχᾳ λεόντεσσιν ἀγροτέροις ἔπρασσεν φόνον,
κάπρους τ᾽ ἔναιρε, σώματα δὲ παρὰ Κρονίδαν
Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἑξέτης τὸ πρῶτον, ὅλον δ᾽ ἔπειτ᾽ ἂν χρόνον·
τὸν ἐθάμβεον Ἄρτεμίς τε καὶ θρασεῖ᾽ Ἀθάνα,
ἀντ. γ΄
κτείνοντ᾽ ἐλάφους ἄνευ κυνῶν δολίων θ᾽ ἑρκέων·
ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προ-
τέρων
ἔπος ἔχω· βαθυμῆτα Χείρων τράφε λιθίνῳ
Ἰάσον᾽ ἔνδον τέγει, καὶ ἔπειτεν Ἀσκλήπιον,
τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον·

41 ψεφηνὸς mss, and lemma of scholia in *BV* (BMFBu): ψεφεννὸς (CS).
50 ἐθάμβεον Moschopulus (MFCBuS): ἐθάμβευν *BV*; ἐθάμβεεν Triclinius (B). 53 Χίρων S.

And Laomedon was laid low by Telamon, whose might is famed afar as comrade of Iolaüs, whom erst he followed, to fight the mighty Amazons with their brazen bows; nor did fear, that quelleth men, ever subdue that heroic soul. 'Tis by means of inborn valour that a man hath mighty power, but he who hath learnt all his lore, dwelleth in darkness, breathing changeful purposes, never entering the lists with a firm step, but essaying countless forms of prowess with ineffectual spirit. Whereas Achilles of the golden hair, while lingering in the home of Philyra,[1] and while yet a child, disported himself in mighty deeds, full often brandishing in his hands a javelin with its tiny blade; and fleet as the wind, he was wont to deal slaughter in fight with savage lions, and he would slay wild boars and carry their panting bodies to the Centaur, son of Cronus, at six years of age at first, but afterwards for all his time: while Artemis and bold Athênê gazed at him with wonder, as he slew stags without help of hounds or of crafty nets, for he excelled in fleetness of foot. Oft told by men of yore is the tale I have to tell:—The sage Cheiron, dwelling under a rocky roof, nurtured the youth of Jason, and after him that of Asclêpius, whom he taught the gentle-handed lore of simples. In due time he won in wedlock for

[1] The mother of the Centaur Cheiron.

νύμφευσε δ' αὖτις ἀγλαόκολπον
Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον
ἀτίταλλεν, <ἐν> ἁρμένοισι πᾶσι θυμὸν αὔξων·

ἐπ. γʹ

ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεὶς
ὑπὸ Τρωΐαν, δορίκτυπον ἀλαλὰν Λυκίων τε προσμένοι καὶ Φρυγῶν
Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμίξαις
Αἰθιόπεσσι χεῖρας, ἐν φρασὶ πάξαιθ', ὅπως σφίσι μὴ κοίρανος ὀπίσω
πάλιν οἴκαδ' ἀνεψιὸς ζαμενὴς Ἑλένοιο Μέμνων μόλοι.

στρ. δʹ

τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν αὐτόθεν·
Ζεῦ, τεὸν γὰρ αἷμα, σέο δ' ἀγών, τὸν ὕμνος ἔβαλεν
ὀπὶ νέων ἐπιχώριον χάρμα κελαδέων.
βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδᾳ πρέπει,
ὃς τάνδε νᾶσον εὐκλέϊ προσέθηκε λόγῳ
καὶ σεμνὸν ἀγλααῖσι μερίμναις
Πυθίου Θεάριον. ἐν δὲ πείρᾳ τέλος
διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,

ἀντ. δʹ

ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνήρ, τρίτον
ἐν παλαιτέροισι, μέρος ἕκαστον οἷον ἔχομεν
βρότεον ἔθνος. ἐλᾷ δὲ καὶ τέσσαρας ἀρετὰς

56 ἀγλαόκολπον Vatican recension (CS): ἀγλαόκαρπον Ambrosian recension (B^2M); *v.l.* ἀγλαόκρανον (B^1FBu).
58 <ἐν> Erasmus Schmid (edd.). πᾶσι Mingarelli (S), cp. Theognis 275, 695; Hesiod, *Scutum Herculis* 84, *Theogonia*, 639: πάντα mss (BMFCBu).
73 ἐν παλαιτέροισι, μέρος (CBuS): ἐν παλ. μέρος Erasmus Schmid, Hermann (BMF).

Pêleus the bright-bosomed daughter of Nêreus, and fondly fostered for her their matchless offspring,[1] bracing his spirit with all things fitting, that so, when sped on his way to the walls of Troy by the blasts that breathe athwart the sea, he might withstand the clashing onset and the war-shout of the Lycians, and the Phrygians and Dardanians, and, after closing in conflict with the Ethiopians that wield the spear, might set it in his soul that their Prince should not return to his home, even Memnon the inspired kinsman of Helenus. Hence it was that the far-shining splendour of the Aeacidae hath been made immortal; for they are thy blood, O Zeus, and thine is the contest on which my song hath lighted, a song that chanteth with the voice of youths the glory of the land.

That burst of song doth well beseem the triumph of Aristocleides, who linked this isle with glorious praise, and the holy Theoric temple[2] of the Pythian god with bright ambitions. For it is trial that maketh manifest the prime of those virtues, in which any one shall have proved himself preëminent, whether as a boy among boys, a man among men, or, thirdly, as an elder among elders, according to the several portions of life which we, the race of men, possess.[3] But mortal life bringeth as many as four

[1] Achilles.

[2] The Hall of the Guild of the Theori, or sacred envoys sent from time to time from Aegina to the festivals at Delphi.

[3] "Each division [of the games] answering to a division of man's life" is the suggestion made by Dr. Rouse, in *Proc. Camb. Philol. Soc.* 30 April, 1891.

<ὁ> θνατὸς αἰών, φρονεῖν δ' ἐνέπει τὸ παρκείμενον.
τῶν οὐκ ἄπεστι. χαῖρε, φίλος. ἐγὼ τόδε τοι
πέμπω μεμιγμένον μέλι λευκῷ
σὺν γάλακτι, κιρναμένα δ' ἔερσ' ἀμφέπει,
πόμ' ἀοίδιμον Αἰολῇσιν ἐν πνοαῖσιν αὐλῶν,

ἐπ. δ'
ὀψέ περ. ἔστι δ' αἰετὸς ὠκὺς ἐν ποτανοῖς,
ὃς ἔλαβεν αἶψα, τηλόθε μεταμαιόμενος, δαφοινὸν ἄγραν ποσίν·
κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.
τίν γε μέν, εὐθρόνου Κλεοῦς ἐθελοίσας, ἀεθλοφόρου λήματος ἕνεκεν
Νεμέας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέδορκεν φάος.

75 <ὁ> Triclinius (edd.) θνατὸς *B*, Aristarchus (MFBuS): μακρὸς *DV* (BC).
76 ἄπεστι mss (BMFBu): ἄπεσσι Bergk (CS).

virtues, and it prompteth us to be prudent as regards the present; and of these virtues thou hast a goodly share.

Farewell, my friend! Lo! I am sending thee this honey-sweet strain, mingled with white milk and the foam of its mingling mantleth around it,—a draught of minstrelsy accompanied by the breathing of Aeolian flutes, late though it be. Swift among birds is the eagle, who, swooping down from afar, suddenly seizeth with his talons his blood-stained quarry; meanwhile the chattering daws have a low range of flight.[1] Verily on thyself, by grace of Clio on her beauteous throne, and in virtue of thy athlete-spirit, from Nemea and Epidaurus and Megara light hath looked forth.

[1] Cp. *O.* ii 96 f.

NEMEAN IV

FOR TÎMASARCHUS OF AEGINA

INTRODUCTION

The fourth Nemean celebrates the victory of Tîmasarchus of Aegina in the boys' wrestling-match. The victor's father, now no longer living, was a skilful musician (13 f); his maternal grandfather was a poet (89); and his maternal uncle, Callicles, had been a victor in the Isthmian games (80, 88). The victor himself had been trained by Melêsias of Athens (also mentioned in *O.* 8 and *N.* 6), and had already been successful at Athens and Thebes. Pindar describes the victor's Athenian successes as won λιπαρῶν . . ἀπ' Ἀθανᾶν, an epithet connecting this Ode with the dithyramb of March 474, in which Athens is invoked as ὦ ταὶ λιπαραὶ . . . Ἀθᾶναι (Frag. 76). The present poem is assigned to 473.

Feasting and song are the best remedies for toil (1–8). Such is the prelude of an Ode in honour of the Nemean Zeus, and the merits of the victor, and of his native island, Aegina (9–13). Had his father been living, he would have celebrated with music his son's victories at Nemea, and at Athens and Thebes (13–24).

Exploits of the Aeginetan hero, Telamon, as comrade of the Theban hero, Heracles (25–30). Exploits great as these involve suffering (30–32). The poet pauses and bids the victor strive boldly against calumny (33–43).

Praise of the race of Aeacus (44–68). The poet pauses again (69–72).

Praise of the victor and his family, and of his trainer, Melêsias (73-96).

IV.—ΤΙΜΑΣΑΡΧῼ ΑΙΓΙΝΗΤῌ

ΠΑΙΔΙ ΠΑΛΑΙΣΤῌ

στρ. α΄

Ἄριστος εὐφροσύνα πόνων κεκριμένων
ἰατρός· αἱ δὲ σοφαὶ
Μοισᾶν θύγατρες ἀοιδαὶ θέλξαν νιν ἁπτόμεναι.
οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει
γυῖα, τόσσον εὐλογία φόρμιγγι συνάορος.
ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει,
ὅ τι κε σὺν Χαρίτων τύχᾳ
γλῶσσα φρενὸς ἐξέλοι βαθείας.

στρ. β΄

τό μοι θέμεν Κρονίδᾳ τε Δὶ καὶ Νεμέᾳ
Τιμασάρχου τε πάλᾳ
ὕμνου προκώμιον εἴη· δέξαιτο δ' Αἰακιδᾶν
ἠύπυργον ἕδος, δίκᾳ ξεναρκέϊ κοινὸν
φέγγος. εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἁλίῳ
σὸς πατὴρ ἐθάλπετο, ποικίλον κιθαρίζων
θαμά κε, τῷδε μέλει κλιθείς,
υἱὸν κελάδησε καλλίνικον

στρ. γ΄

Κλεωναίου τ' ἀπ' ἀγῶνος ὅρμον στεφάνων
πέμψαντα καὶ λιπαρᾶν
εὐωνύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπτα-
πύλοις,

6, 84 ἐργμάτων *BV* (BMFBu): ἐργ. (CS).
16 υἱὸν Bergk[2] (BuS); γόνον F: ὕμνον mss and scholia (BMO).

IV.—FOR TÎMASARCHUS OF AEGINA

WINNER IN THE BOYS' WRESTLING-MATCH, 473 (?) B.C.

WHEN toilsome contests have been decided, the best of healers is good cheer; and songs, that are the sage daughters of the Muses, are wont to soothe the victor[1] by their touch. Nor doth warm water soothe the limbs in such welcome wise as praise that is linked with the lyre. Longer than deeds liveth the word, whatsoever it be that the tongue, by the favour of the Graces, draweth forth from the depth of the mind.

Such a word may it be mine to set forth, in honour of Zeus, the son of Cronus, in honour also of Nemea and the wrestling-match of Tîmasarchus, as a triumphant prelude to my song. And may it be welcomed by the seat of the Aeacidae with its goodly towers, that beacon-light which shineth for all, that bulwark of justice to the stranger. But if thy father, Tîmocritus, had been basking to-day in the strong sunlight, full oft would he have touched the cithern's varied strings, and, bending the while over this strain, would have celebrated his triumphant son, in that he had brought home a wreath of crowns from the games of Cleônae,[2] and from the gleaming city of fair-famed Athens, and also because, at

[1] Bury prefers: "can charm her forth" (making νιν refer to εὐφροσύναν). Headlam, *Class. Rev.* xix 148, makes νιν refer to πόνους.

[2] See note on *N.* x 42.

οὕνεκ' Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβον
Καδμεῖοί νιν οὐκ ἀέκοντες ἄνθεσι μίγνυον,
Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἐλθὼν
ξένιον ἄστυ κατέδραμεν
Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

στρ. δ'

σὺν ᾧ ποτε Τρωΐαν κραταιὸς Τελαμὼν
πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολεμιστὰν ἔκπαγλον Ἀλκυονῆ,
οὐ τετραορίας γε πρὶν δυώδεκα πέτρῳ
ἥρωάς τ' ἐπεμβεβαῶτας ἱπποδάμους ἕλεν
δὶς τόσους. ἀπειρομάχας ἐὼν κε φανείη
λόγον ὁ μὴ συνιείς· ἐπεὶ
"ῥέζοντά τι καὶ παθεῖν ἔοικεν."

στρ. ε'

τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμὸς
ὧραί τ' ἐπειγόμεναι·
ἴυγγι δ' ἕλκομαι ἦτορ νουμηνίᾳ θιγέμεν.
ἔμπα, καίπερ ἔχει βαθεῖα ποντιὰς ἅλμα
μέσσον, ἀντίτειν' ἐπιβουλίᾳ· σφόδρα δόξομεν
δαΐων ὑπέρτεροι ἐν φάει καταβαίνειν·
φθονερὰ δ' ἄλλος ἀνὴρ βλέπων
γνώμαν κενεὰν σκότῳ κυλίνδει

στρ. στ'

χαμαὶ πετοῖσαν· ἐμοὶ δ' ὁποίαν ἀρετὰν
ἔδωκε πότμος ἄναξ,
εὖ οἶδ' ὅτι χρόνος ἕρπων πεπρωμέναν τελέσει.
ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
Λυδίᾳ σὺν ἁρμονίᾳ μέλος πεφιλημένον

23 *κατέδραμεν* Triclinius (BFC); *κατέδρακεν* *BD* and scholium (MBuS). 36 *καῖπερ* (CS); *κεῖπερ* Bergk (Bu): *καὶ γὰρ* ? F; *καί περ* mss (BM).

41 *χαμαὶ πετοῖσαν* D^2 (CBuS): *χαμαιπετοῖσαν* *BV* (BMF).

seven-gated Thebes, beside Amphitryon's glorious tomb, the Cadmeans gladly crowned him with flowers, for the love of Aegina. For, coming as a friend to friends, he found his haven in a hospitable town, at the wealthy hall of Heracles, with whom in olden times the stalwart Telamon destroyed Troy and the Meropes and the great and terrible warrior, Alcyoneus, though not before that giant had, by the hurling of a rock, subdued twelve chariots and twice twelve heroic horsemen, who rode therein. Unversed in battles would he plainly be who knoweth not the proverb that in truth 'tis fitting that whoso doeth aught should suffer also.[1] But from telling all the story, I am stayed by the law of my song and by the onward pressing hours, for I am drawn by a magic spell that resteth on my heart,[2] prompting me to touch on the new-moon's festival. What though the deep brine of the sea holdeth thee round the waist, yet stand thou thy ground against the dark design. We shall yet be deemed to come forth in the light of day far stronger than our foes, while another, with envious glance, broodeth in darkness over some fruitless purpose that falleth to the ground. But, whatsoever excellence Lord Destiny assigned me, well I know that the lapse of time will bring it to its appointed perfection.

Weave out, weave out forthwith, sweet lyre, the web of lovely song with Lydian harmony, in honour

[1] A primitive principle of justice, ascribed to Rhadamanthys in Aristotle's *Ethics*, v 5, 3, τὸ Ῥαδαμάνθυος δίκαιον· εἴ κε πάθοι τά κ' ἔρεξε, δίκη κ' ἰθεῖα γένοιτο. Cp. Aesch. *Choëph.* 314, δράσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ.

[2] See note on *P.* iv 214.

Οἰνώνᾳ τε καὶ Κύπρῳ, ἔνθα Τεῦκρος ἀπάρχει
ὁ Τελαμωνιάδας· ἀτὰρ
Αἴας Σαλαμῖν' ἔχει πατρῴαν·

στρ. ζ'

ἐν δ' Εὐξείνῳ πελάγει φαεννὰν Ἀχιλεὺς
νᾶσον· Θέτις δὲ κρατεῖ
Φθίᾳ· Νεοπτόλεμος δ' Ἀπείρῳ διαπρυσίᾳ,
βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται
Δωδώναθεν ἀρχόμενοι πρὸς Ἰόνιον πόρον.
Παλίου δὲ πὰρ ποδὶ λατρείαν Ἰαωλκὸν
πολεμίᾳ χερὶ προστραπὼν
Πηλεὺς παρέδωκεν Αἰμόνεσσιν.

στρ. η'

δάμαρτος Ἱππολύτας Ἄκαστος δολίαις
τέχναισι χρησάμενος
τᾷ Δαιδάλου τε μαχαίρᾳ φύτευέ οἱ θάνατον
ἐκ λόχου, Πελίαο παῖς· ἄλαλκε δὲ Χείρων,
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν·
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὀξυτάτους ἀκμὰν
τε δεινοτάτων σχάσαις ὀδόντων

στρ. θ'

ἔγαμεν ὑψιθρόνων μίαν Νηρεΐδων,

54 λατρείαν mss (BMFC): λατρίαν Erasmus Schmid, Heyne (BuS).
Ἰαωλκὸν Vatican recension (BMFBu): Ἰαολκὸν *V* (CS).
55 προστραπὼν mss (BMFCBu): προτραπὼν Heyne, Bergk (S).
56 Αἰμόνεσσιν. S: Αἰμόνεσσι, B; —ιν, MFCBu.
57 Ἄκαστος S: Ἀκάστου mss (BMFCBu).
58 χρησάμενος S: χρησάμενος. BMFCBu.
59 Δαιδάλου τε S: Δαιδάλου δὲ mss (CBu); δαιδάλῳ δὲ Didymus Hermann (BMF).
64 τε mss (BMFCBu): καὶ Ahlwardt (S); τ' ἢ Bergk[4]; τ' ἀλγεινοτάτων Boehmer.

of Oenônê[1] and of Cyprus, where Teucer, son of Telamon, reigneth afar, while Aias still holdeth the Salamis of his fathers, and Achilles dwelleth in that gleaming isle in the Euxine sea,[2] and Thetis ruleth in Phthia, and Neoptolemus over the broad spaces of Epîrus, where oxen feed on jutting forelands that slope gently down from Dodona to the Ionian sea. But, beside the foot of Pêlion, having turned Iolcus to subjection with hostile hand, Pêleus gave it over to the Haemones. Acastus, the son of Pelias, with the aid of the treacherous wiles of Hippolytê, and with the sword of Daedalus, was craftily plotting the death of Pêleus, but Cheiron rescued him and carried out the destiny which had been fated by Zeus.[3] So Pêleus, having escaped the violence of fire, and the keen claws of bold lions, and the edge of their terrible teeth, wedded one of the enthronèd Nereids,[4] and beheld the circle of fair seats, whereon

[1] Aegina.

[2] Leucê, or White Island, at the mouth of the Ister.

[3] During the funeral games held by Acastus at Iolcus in memory of his father Pelias, Hippolytê, the wife of Acastus, fell in love with Pêleus. When Pêleus refused to listen to her, she accused him to her husband. Soon afterwards, while Acastus and Pêleus were hunting on mount Pêlion, Acastus plotted the death of Pêleus by stealing the sword forged for him by Daedalus, and suborning the Centaurs to lie in wait for the hero, while he was searching for his sword. Pêleus, however, was protected by Cheiron, and, on his return to Iolcus, slew Acastus and Hippolytê.

[4] "Thetis changed herself into various forms to escape from the embraces of Pêleus, but the counsels of Cheiron enabled the hero to overcome the fire, the lion, the dragon and other shapes which she assumed" (Bury). This subject was represented, by primitive art, on the Chest of Cypselus (Pausanias, v 18, 5); also on a vase in the Berlin Museum (reproduced in Miss Harrison's *Greek Vase Paintings*, No. xxiii).

εἶδεν δ' εὔκυκλον ἕδραν,
τᾶς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
δῶρα καὶ κράτος ἐξέφαναν ἐγγενὲς αὐτῷ.
Γαδείρων τὸ πρὸς ζόφον οὐ περατόν· ἀπότρεπε
αὖτις Εὐρώπαν ποτὶ χέρσον ἔντεα ναός·
ἄπορα γὰρ λόγον Αἰακοῦ
παίδων τὸν ἅπαντά μοι διελθεῖν.

στρ. ι'

Θεανδρίδαισι δ' ἀεξιγυίων ἀέθλων
κάρυξ ἑτοῖμος ἔβαν
Οὐλυμπίᾳ τε καὶ Ἰσθμοῖ Νεμέᾳ τε συνθέμενος,
ἔνθα πεῖραν ἔχοντες οἴκαδε κλυτοκάρπων
οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἵν' ἀκούομεν,
Τιμάσαρχε, τεὰν ἐπινικίοισιν ἀοιδαῖς
πρόπολον ἔμμεναι. εἰ δέ τοι
μάτρῳ μ' ἔτι Καλλικλεῖ κελεύεις

στρ. ια'

στάλαν θέμεν Παρίου λίθου λευκοτέραν·
ὁ χρυσὸς ἑψόμενος
αὐγὰς ἔδειξεν ἁπάσας, ὕμνος δὲ τῶν ἀγαθῶν
ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
φῶτα· κεῖνος ἀμφ' Ἀχέροντι ναιετάων ἐμὰν
γλῶσσαν εὑρέτω κελαδῆτιν, Ὀρσοτριαίνα
ἵν' ἐν ἀγῶνι βαρυκτύπου
θάλησε Κορινθίοις σελίνοις·

στρ. ιβ'

τὸν Εὐφάνης ἐθέλων γεραιὸς προπατωρ
σὸς ἄεισέν ποτε, παῖ.

68 ἐγγενὲς scholia, Ritterhausen (CBuS): ἐς γένος Ursinus (BMF); ἐς γενεὰς mss.

90 σὸς ἄεισέν ποτε Hermann (BS), — τότε (C): ὁ σὸς ἀείσεται mss; ἀείσεται, παῖ, ὁ σὸς M; ὁ σὸς <διδάσκετο> παῖ F; ἀείσεται φθιμένοις? Bury.

the lords of heaven and sea were seated, when they declared gifts of sovereignty for himself and his children after him. Beyond Gadeira toward the gloom we must not pass; turn back the sails of thy ship once more to the mainland of Europe, for it were impossible for me to tell in all its fulness the story of the sons of Aeacus.

'Tis in honour of the Theandridae that I have come, in obedience to my plighted word, as a ready herald of their stalwart contests at Olympia, and at the Isthmus and at Nemea, where, whenever they make trial of their skill, it is not without the fruit of glorious garlands that they return to that home, where we hear, Tîmasarchus, that thy clan is a minister unto songs of victory. But if, in sooth, thou wouldest have me also build, in honour of Callicles, thine eme,[1] a monument whiter than the Parian stone,—for even as gold, when refined, is made to show all radiance, so doth song in honour of brave deeds make a man the peer of kings—may he, who now dwelleth beside the stream of Acheron, find an ear for my voice that ringeth loudly here on earth, where, in the contest of the loudly roaring wielder of the trident, he burst into bloom with the Corinthian (*i.e.* Isthmian) crown of wild celery. He, in his day, was gladly sung by Euphanes, the aged grandsire of thee, victorious boy! Each victor hath

[1] Used for "uncle" by Chaucer and Spenser (*Faery Queene*, ii 10, 47), and long retained in this sense in Staffordshire. It corresponds to the German *Oheim*.

ἄλλοισι δ' ἅλικες ἄλλοι· τὰ δ' αὐτὸς ἄν τις ἴδῃ,
ἔλπεταί τις ἕκαστος ἐξοχώτατα φάσθαι.
οἷον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἕλκειν,
μαλακὰ μὲν φρονέων ἐσλοῖς,
τραχὺς δὲ παλιγκότοις ἔφεδρος.

91 *ἄν τις ἴδῃ*, supported by schol. *ἅπερ αὐτὸς εἶδε*, and *ἅπερ ἄν τις τύχῃ θεώμενος*, (BMC) : *ἄν τις τύχῃ* mss ; <*ὧν κε*> *τύχῃ* F ; *ἄν τις ἴσῃ* Bury ; *ἀντιτύχῃ* Mingarelli (s).

his poet in his day, but every bard aspireth to sing best of all, whatever his own eyes have seen. Thus, were he to sound the praises of Melêsias, he would grapple indeed in the strife, bending the words beneath his grasp, not budging an inch as he wrestleth in speech,—a gentle antagonist towards a noble adversary, but stern indeed when he waiteth to fight a froward foe.[1]

[1] The language, in which Euphanes is described as praising the trainer, is borrowed from the wrestling-school.

NEMEAN V

FOR PYTHEAS OF AEGINA

INTRODUCTION

Pytheas, the son of Lampon, of Aegina, was victor in the boys' pancratium at the Nemean games. He was trained by Menander, and the poet adds that a trainer of athletes was bound to come from Athens (48 f). This complimentary reference to Athens makes it probable that the Ode was composed before open hostilities had broken out between Aegina and Athens in 488. The victory of Pytheas has accordingly been assigned to the Nemean games of July 489 (so Gaspar, and Schröder), or of 485 or 483 (Wilamowitz). The same victory was celebrated in the 13th Ode of Bacchylides. Phylacidas, the younger brother of Pytheas, afterwards obtained two victories in the pancratium, probably in April 484 and 480. The former is commemorated in the sixth Isthmian, and the latter in the fifth.

The poet bids his song set sail in every craft from Aegina, to spread the news of the victory of Pytheas (1–6), which had done honour to the Aeacidae and to Aegina (7 f), the island for whose future glory the sons of Aeacus (Telamon and Pêleus, and their

half-brother Phôcus) prayed not in vain to Zeus (9–13). Telamon and Pêleus left Aegina for a reason which the poet declines to tell; silence is often the best policy (14–18).

Praises of the Aeacidae (19–21), for whom the Muses sang at the marriage of Pêleus and Thetis (19–37).

The Isthmian victory of Euthymenês (37–42), the maternal uncle of Pytheas, who has followed in his steps (43). Praise of the trainer, Menander of Athens (48 f). Prizes for boxing and for the pancratium, won at Epidaurus by the victor's maternal grandfather, Themistius (50–54).

V.—ΠΥΘΕᾼ ΑΙΓΙΝΗΤῌ

ΑΓΕΝΕΙῼ ΠΑΓΚΡΑΤΙΑΣΤῌ

στρ. α'

Οὐκ ἀνδριαντοποιός εἰμ', ὥστ' ἐλινύσοντα ἐργάζε-
σθαι ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος
ἑσταότ'· ἀλλ' ἐπὶ πάσας ὁλκάδος ἔν τ' ἀκάτῳ, γλυκεῖ' ἀοιδά,
στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοισ', ὅτι
Λάμπωνος υἱὸς Πυθέας εὐρυσθενὴς
νίκη Νεμείοις παγκρατίου στέφανον,
οὔπω γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας ὀπώραν,

ἀντ. α'

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευ-
θέντας καὶ ἀπὸ χρυσεᾶν Νηρηΐδων
Αἰακίδας ἐγέραιρεν ματρόπολίν τε, φίλαν ξένων ἄρουραν·
γάν ποτ' εὔανδρόν τε καὶ ναυσικλυτὰν
θέσσαντο πὰρ βωμὸν πατέρος Ἑλλανίου
στάντες, πίτναν τ' εἰς αἰθέρα χεῖρας ἁμᾷ
Ἐνδαΐδος ἀρίγνωτες υἱοὶ καὶ βία Φώκου κρέοντος,

ἐπ. α'

ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου.
αἰδέομαι μέγα εἰπεῖν ἐν δίκᾳ τε μὴ κεκινδυνευ-
μένον,

1 ἐλινύσοντα mss (MFCBuS) : ἐλινύσοντά μ' Brubach 1542 (B).
8 ἐγέραιρεν mss and scholia (MFS) : ἐγέραρεν Calliergus (ECBu).

V.—FOR PYTHEAS OF AEGINA

WINNER IN THE BOYS' PANCRATIUM, 485 (?) B.C.

No sculptor am I, that I should carve statues doomed to linger only on the pedestal where they stand. No! I would bid my sweet song speed from Aegina, in every argosy, and in every skiff, spreading abroad the tidings that the stalwart Pytheas, son of Lampon, hath won the crown for the pancratium at the Nemean games, or ever he showed on his cheeks the hue of summer, the soft harbinger of youthful bloom. And he hath brought honour to the Aeacidae, those heroic spearmen descended from Cronus and Zeus, and from the golden Nereids; honour also to the mother city, the friendly home of strangers, which the famous sons of Endais,[1] and the mighty prince Phôcus,[2] son of the goddess Psamatheia, whom she bare by the beach of the sea, prayed might some day be rich in heroes and famed for ships, as they stood beside the altar of Father Zeus Hellênius,[3] and together stretched their hands toward the sky. Reverence restraineth me from telling of a mighty deed,—

[1] Daughter of Cheiron, wife of Aeacus, and mother of Telamon and Pêleus.

[2] The son of Aeacus, by the Nereid Psamatheia, who was murdered by his half-brothers, Telamon and Pêleus.

[3] The ancestral divinity of the Myrmidons, who, on migrating to Aegina, built a temple in his honour on the highest point of the island.

πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας
ἀλκίμους
δαίμων ἀπ' Οἰνώνας ἔλασεν. στάσομαι· οὔ τοι
ἅπασα κερδίων
φαίνοισα πρόσωπον ἀλάθει' ἀτρεκής·
καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ
νοῆσαι.

στρ. β'

εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαινῆσαι
πόλεμον δεδόκηται, μακρά μοι
αὐτόθεν ἅλμαθ' ὑποσκάπτοι τις· ἔχω γονάτων
ἐλαφρὸν ὁρμάν·
καὶ πέραν πόντοιο πάλλοντ' αἰετοί.
πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ
Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις
φόρμιγγ' Ἀπόλλων ἑπτάγλωσσον χρυσέῳ πλά-
κτρῳ διώκων

ἀντ. β'

ἁγεῖτο παντοίων νόμων· αἱ δὲ πρώτιστον μὲν
ὕμνησαν Διὸς ἀρχόμεναι σεμνὰν Θέτιν
Πηλέα θ', ὥς τέ νιν ἁβρὰ Κρηθεῒς Ἱππολύτα
δόλῳ πεδᾶσαι
ἤθελε ξυνᾶνα Μαγνήτων σκοπὸν
πείσαισ' ἀκοίταν ποικίλοις βουλεύμασιν,
ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
ὡς ἆρα νυμφείας ἐπείρα κεῖνος ἐν λέκτροις
Ἀκάστου

ἐπ. β'

εὐνᾶς. τὸ δ' ἐναντίον ἔσκεν· πολλὰ γάρ νιν παντὶ
θυμῷ

19 μακρα μοι mss (MFCBuS): μακρὰ δὴ Thiersch, B³.

haply hazarded in no righteous wise,[1]—how at last they left the famous island, and what was the doom that drave the bold heroes from Oenônê. I will halt: it is not every truth that is the better for showing its face undisguised; and full oft is silence the wisest thing for a man to heed. But, if any one be resolved on praising riches, or might of hands, or mail-clad war, I would that some one might delve me the ground for long leaps from this point.[2] I have a lightsome spring in my knees; the eagle swoopeth e'en beyond the sea.

Yea, for the sons of Aeacus themselves, the gladsome song was sung on Pêlion by the fairest choir of the Muses, while, in their midst, Apollo, sweeping with golden quill the seven-fold notes of the lyre, led the varied strains. And the Muses, after a prelude to Zeus, first of all sang of holy Thetis and of Pêleus, telling how Hippolytê, the dainty daughter of Crêtheus, would fain have caught Pêleus by guile, having by crafty counsels persuaded her husband, the lord of the Magnêtes, to be partner in her plot. And so she forged a lying tale of her own invention, pretending he had attempted her honour in the bed of Acastus, when the very contrary was the truth indeed; for many a time had she with all her heart

[1] The murder of their half-brother.

[2] "The Greeks jumped into a pit (σκάμμα), the ground of which had been carefully dug up and levelled." . . . The ground was thus made soft, "so as to take the impress of the jumper's feet" (E. Norman Gardiner, *Greek Athletic Sports and Festivals*, p. 297, and *Journal of Hellenic Studies*, xxiv (1904) 70 f).

παρφαμένα λιτάνευεν· τοῦ δὲ ὀργὰν κνίζον αἰπεινοὶ λόγοι·
εὐθὺς δ᾽ ἀπανάνατο νύμφαν, ξεινίου πατρὸς χόλον
δείσαις· ὁ δ᾽ ἐφράσθη κατένευσέν τέ οἱ ὀρσινεφὴς ἐξ οὐρανοῦ
Ζεὺς ἀθανάτων βασιλεύς, ὥστ᾽ ἐν τάχει
ποντίαν χρυσαλακάτων τινὰ Νηρεΐδων πράξειν ἄκοιτιν,

στρ. γ΄

γαμβρὸν Ποσειδάωνα πείσαις, ὃς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ νίσσεται Ἰσθμὸν Δωρίαν·
ἔνθα μιν εὔφρονες ἶλαι σὺν καλάμοιο βοᾷ θεὸν δέκονται,
καὶ σθένει γυίων ἐρίζοντι θρασεῖ.
πότμος δὲ κρίνει συγγενὴς ἔργων περὶ
πάντων. τὺ δ᾽ Αἰγίναθε δίς, Εὐθύμενες,
Νίκας ἐν ἀγκώνεσσι πίτνων ποικίλων ἔψαυσας ὕμνων.

ἀντ. γ΄

ἤτοι μεταΐξαντα καὶ νῦν τεὸς μάτρως ἀγάλλει κείνου ὁμόσπορον ἔθνος, Πυθέα.
ἁ Νεμέα μὲν ἄραρεν μείς τ᾽ ἐπιχώριος, ὃν φίλασ᾽ Ἀπόλλων·
ἅλικας δ᾽ ἐλθόντας οἴκοι τ᾽ ἐκράτεις
Νίσου τ᾽ ἐν εὐαγκεῖ λόφῳ. χαίρω δ᾽, ὅτι
ἐσλοῖσι μάρναται πέρι πᾶσα πόλις.

32 *τοῦ δὲ* BD (MBuS): *τοῦ μὲν* (B); *τοῖο δ᾽* Hermann; *τοῦ δ᾽ ἄρ᾽* Rauchenstein (FC).

41 *Αἰγίναθε δίς* Ed. Schwartz, Wilamowitz (S[3]): *Αἰγίνα θεᾶς* mss; *Αἰγίνᾳ θεοῦ* Erasmus Schmid (BMFBu); *Αἰγίναθεν ἄπ᾽* (C).

43–5 *Πυθέα.—τ᾽ ἐκράτεις* Kayser (S): *Πυθέας.—τε κρατεῖ* or *κράτει* mss; *μετ᾽ ἀΐξαντα—Πυθέας—ἐκράτει* M. *Πυθέα,—τ᾽*

besought him with beguiling words.[1] But her bold language stung him to wrath, and at once he spurned her embraces in reverent awe of the anger of Father Zeus, who defendeth the rights of hospitality; and Zeus, the king of the immortals, who marshalleth the clouds of heaven, marked the deed, and decreed that ere long he should win for his wife a sea-nymph from among the Nereids with their golden distaffs, after gaining the consent of their kinsman, Poseidon, who oft cometh from Aegae to the famous Dorian Isthmus, where the joyous bands welcome the god with the music of the flute, and wrestle with all the hardy prowess of their limbs.

It is the natal star that ruleth over every deed; and thou, Euthymenes from Aegina, twice falling in the lap of victory, didst win thee a varied strain of song. Verily even now, O Pytheas, thine eme doth glorify that hero's kindred race, for following in his steps. Nemea is linked with thee,[2] and Aegina's festal month beloved of Apollo, and thou wast victorious over thy comrades who entered the lists, both at home and in the fair dells of the hill of Nîsus.[3] I rejoice that all the State striveth for glory.

[1] Cp. *N.* iv 57–65.

[2] *ἄραρεν*, perfect of ἀραρίσκω, "ever clave to him" (Tyrrell in *Proc. Camb. Philol. Soc.* 25 Feb. 1886).

[3] Megara.

ἐκράτει B; *μάτρω σ'—ἔρνος, Πυθέα.—ἐκράτει* F; *μάτρως σ'—καί σου ὁμόσπορον ἔθνος, Πυθέα.—ἐκράτεις* O; *'Ισθμοῖ τ' ἀΐξας ἄντα. καὶ νῦν τεὸς μάτρως ἀγάλλει—Πυθέα. ἐκράτει* Bury; *μεταΐξας τε* (= *σε*, Euthymenes)—*Πυθέας.—ἐκρατει* Wilamowitz, who makes it mean, "by following in thy steps thy *nephew* Pytheas doth glorify the kindred race of Peleus."

ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχᾳ μόχθων ἀμοιβὰν

ἐπ. γ′

ἐπαύρεο· χρὴ δ᾽ ἀπ᾽ Ἀθανᾶν τέκτον᾽ ἀθληταῖσιν ἔμμεν.
εἰ δὲ Θεμίστιον ἵκεις, ὥστ᾽ ἀείδειν, μηκέτι ῥίγει· δίδοι
φωνάν, ἀνὰ δ᾽ ἱστία τεῖνον πρὸς ζυγὸν καρχασίου,
πύκταν τέ νιν καὶ παγκρατίῳ φθέγξαι ἑλεῖν Ἐπιδαύρῳ διπλόαν
νικῶντ᾽ ἀρετάν, προθύροισιν δ᾽ Αἰακοῦ
ἀνθέων ποιάεντα φέρε στεφανώματα σὺν ξανθαῖς Χάρισσιν.

52 παγκρατίῳ *B* (MCBuS) : παγκρατίου *D*, Triclinius (BF).
54 ἀνθέων Hermann (edd.) : ἄνθεα mss. ποιᾶντα B. φέρε Wilamowitz (S[3]) : φέρειν mss (BMFCBu).

Bear in mind that, by the good fortune of Menander, thou didst win a sweet requital for thy toils. Meet it is that a fashioner of athletes should come from Athens; but, if thou art come to sing the praises of Themistius, away with cold reserve. Lift up thy voice, and hoist the sails to the top-most yard; proclaim him as a boxer, and tell that he hath won a double victory in the pancratium by his conquest in Epidaurus; and bring to the portals of Aeacus grassy garlands of flowers in the company of the fair-haired Graces.

NEMEAN VI

FOR ALCIMIDAS OF AEGINA

INTRODUCTION

The sixth Nemean celebrates the victory of Alcimidas of Aegina in the boys' wrestling-match. The victor belongs to the clan of the Bassidae, which traces its descent from the Heracleidae. In athletic contests the victor's family had been successful in alternate generations. His father Theon, had won no athletic distinctions, while his grandfather, Praxidamas (17 f), besides winning several prizes in the Nemean and Isthmian games, was the first Aeginetan to have been victorious at Olympia (in 544 B.C., his statue in cypress-wood having been, according to Pausanias, vi 18, 5, the oldest Olympian statue of any victorious athlete). Again, his great-grandfather, Sôcleidês, had been undistinguished (24), but the three younger brothers of Sôcleidês had, by their successes, brought fame to their father, Hâgêsimachus (25 f). Pythian, Nemean, and Isthmian victories had been won by earlier members of the clan (39 ff, 44 ff); at Olympia, Alcimidas, and another member of the family, had been disappointed, owing to the accident of the lot (67–73). The trainer, Melêsias of Athens, was the

same as in *N.* 4 (473) and *O.* 8 (460). An intervening date (463) is accordingly assigned by Schröder, while Gaspar places it as late as 447, after the Boeotian victory over the Athenians at Coronea. It contains one or two passages recalling Odes that are distinctly late :—that on the fields which lie fallow in alternate years (8–11, cp. *N.* xi 37–43), and that on the feebleness and transitoriness of man contrasted with the power and the eternity of God (1–4, cp. *P.* viii 95–97, and *N.* xi 15 f).

Men and gods have a common origin, but diverse powers; yet men are partly like to the gods, although they cannot foresee the future (1–7). This is exemplified by the victor's family, who have been successful in alternate generations (8–11). Prizes won by the victor and his ancestors, who have been eminent in boxing (11–27). The poet's praise shall hit the mark, and the Muse shall glorify the victor (27–30). Men of past ages have won fame in song and story, and of such fame this clan has had no lack (30–46).

Praise of the Aeacidae, and of Achilles in particular (47–56).

The present, however, has its peculiar interest (57–59), and the poet gladly bears the double burden of praising the clan and the victor for having won the twenty-fifth victory for the clan (59–63). At Olympia, the lot deprived them of two victories (63–65). Praise of the trainer, Melêsias (66–69).

VI.—ΑΛΚΙΜΙΔῌ ΑΙΓΙΝΗΤῌ

ΠΑΙΔΙ ΠΑΛΑΙΣΤῌ

στρ. α'

Ἓν ἀνδρῶν, ἓν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
ματρὸς ἀμφότεροι· διείργει δὲ πᾶσα κεκριμένα
δύναμις, ὡς τὸ μὲν οὐδέν, ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἕδος
μένει οὐρανός. ἀλλά τι προσφέρομεν ἔμπαν ἢ μέγαν
νόον ἤτοι φύσιν ἀθανάτοις,
καίπερ ἐφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας ἄμμε πότμος
οἵαν τιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.

ἀντ. α'

τεκμαίρει καί νυν Ἀλκιμίδας τὸ συγγενὲς ἰδεῖν
ἄγχι καρποφόροις ἀρούραισιν, αἵτ' ἀμειβόμεναι
τόκα μὲν ὦν βίον ἀνδράσιν ἐπηετανὸν πεδίων ἔδοσαν,
τόκα δ' αὖτ' ἀναπαυσάμεναι σθένος ἔμαρψαν. ἦλθέ τοι
Νεμέας ἐξ ἐρατῶν ἀέθλων
παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἶσαν νῦν πέφανται
οὐκ ἄμμορος ἀμφὶ πάλᾳ κυναγέτας,

6 *νύκτας* mss (BMFCBu) : *νύκτα* Hartung, Wilamowitz (S).
7 *οἵαν τιν'* Hermann (BMFC): *ἄν τιν'* mss, *ἄντιν'* Triclinius (S); *ἄναξ τίν'* Bury. *δραμέμεν* S[1].

VI.—FOR ALCIMIDAS OF AEGINA

WINNER IN THE BOYS' WRESTLING-MATCH, 463 (?) B.C.

One is the race of men, one is the race of gods, and from one mother[1] do we both derive our breath; yet a power that is wholly sundered parteth us, in that the one is naught, while for the other the brazen heaven endureth as an abode unshaken for evermore. Albeit, we mortals have some likeness, either in might of mind or at least in our nature, to the immortals, although we know not by what course, whether by day, no nor yet in the night watches, fate hath ordained that we should run.

Even now doth Alcimidas prove to all eyes that the inborn valour of his race resembleth the corn-bearing fields, which in changing seasons, at one while, give to man abundant sustenance from the plains, and, at another while, gather strength by repose. Lo! from the lovely games of Nemea hath now returned that athlete boy, who, following this heaven-sent destiny, hath now shone forth no luckless hunter in the wrestling ring, by planting his step in the foot-prints

[1] Gaia, or Earth, who, by her son Uranus, became the mother of Cronos, father of Zeus, father of Hephaestus, who made Pandôra, by whose union with Epimetheus, son of Iâpetus, son of Gaia, the human race came into being.

ἐπ. α'

ἴχνεσιν ἐν Πραξιδάμαντος ἑὸν πόδα νέμων
πατροπάτορος ὁμαιμίου.
κεῖνος γὰρ Ὀλυμπιόνικος ἐὼν Αἰακίδαις
ἔρνεα πρῶτος <ἔνεικεν> ἀπ' Ἀλφεοῦ,
καὶ πεντάκις Ἰσθμοῖ στεφανωσάμενος,
Νεμέᾳ δὲ τρίς,
ἔπαυσε λάθαν
Σωκλείδα, ὃς ὑπέρτατος
Ἁγησιμάχῳ υἱέων γένετο.

στρ. β'

ἐπεί οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς
ἦλθον, οἵτε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχᾳ
ἕτερον οὔ τινα οἶκον ἀπεφάνατο πυγμαχία <πλεόνων>
ταμίαν στεφάνων μυχῷ Ἑλλάδος ἁπάσας. ἔλπομαι
μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν
ὥτ' ἀπὸ τόξου ἱείς· εὔθυν' ἐπὶ τοῦτον, ἄγε, Μοῖσα, οὖρον ἐπέων
εὐκλέα. παροιχομένων γὰρ ἀνέρων

ἀντ. β'

ἀοιδαὶ καὶ λόγοι τὰ καλά σφιν ἔργ' ἐκόμισαν,
Βασσίδαισιν ἅ τ' οὐ σπανίζει· παλαίφατος γενεά,
ἴδια ναυστολέοντες ἐπικώμια, Πιερίδων ἀρόταις

16 ὁμαιμίοις s.
18 <ἔνεικεν> Bergk (cs); <ἐλαίας> B; <ἐπεὶ δράπεν> M; <ἐπάρκεσ'> F; <ἔτοσσεν> Bury.
20 τρίς mss (BFCBu): τρεῖς Hermann (MS), sc. νίκας cp. *O.* vii 82.
22 Σωκλείδα old mss (BMFC), —δᾳ Triclinius (Bu): Σαοκλείδα' s[1], Σωϊκλείδα' Wackernagel (s[3]).
23 υἱέων Triclinius (BMFCBu): υἱῶν old mss; ὑέων W. Schulze (s). 24 ἐπεί οἱ (Socleides) Hermann, etc.: ἐπεὶ οἱ B.

of his own true grandsire, Praxidamas. For he, as an Olympian victor, was the first to bring sprays from the Alpheüs to the sons of Aeacus and by winning the garland five times at Isthmus, and thrice at Nemea, put an end to the obscurity of Socleides, who was the eldest born of the sons of Hâgêsimachus; since, to his joy, the very crown of prowess was attained by three athletes who made trial of the toil; and, by favour of heaven, no other house hath the contest in boxing proclaimed the possessor of more garlands in the very heart of all Hellas.

Now that I have uttered this mighty vaunt, I trust I have hit the mark, as though I were shooting with the bow. Come, O my Muse, waft to this victor a glorious breeze of song. For, when heroes have passed away, lays and legends treasure for them their noble deeds, and in these the house of Bassus is not wanting. A clan of ancient fame, laden with a goodly cargo of their own renown, they are well

26 <*πλεόνων*> scholia, Erasmus Schmid (edd.).
28 *σκοποῦ ἄντα τυχεῖν* Mingarelli (edd.): *ἄντα σκοποῦ τυχεῖν* *D* (*τετυχεῖν* *B*); *v.l.* in scholium *ἂν τετυχεῖν* or *ἄντα τυχεῖν*.
29 *ἄγε, Μοῖσα, οὖρον ἐπέων εὐκλέα* mss (BuS[3]), — *εὐκλεῖα* (F): *ἐπέων, ὦ Μοῖσ', ἄγ', οὖρον εὐκλεῖα* (BMC). *εὐκλέα παροιχ.* mss: *εὔκλε'· ἀποιχ.* Erasmus Schmid, Schneidewin (S[1]).
31 *ἀοιδαὶ καὶ λόγοι* Pauw (CBuS): *ἀοιδοὶ καὶ λόγιοι* mss and scholia (M[1]), — *λόγοι* (BM[2]); *ἀοιδαὶ καὶ λόγιοι* (F).

δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων ἐργμάτων
ἕνεκεν. καὶ γὰρ ἐν ἀγαθέᾳ
χεῖρας ἱμάντι δεθεὶς Πυθῶνι κράτησεν ἀπὸ ταύτας αἷμα πάτρας
χρυσαλακάτου ποτὲ Καλλίας ἁδὼν

ἐπ. β'

ἔρνεσι Λατοῦς, παρὰ Κασταλίᾳ τε Χαρίτων
ἑσπέριος ὁμάδῳ φλέγεν·
πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
ταυροφόνῳ τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἂν τέμενος·
βοτάνα τέ νιν
πόθ' ἁ λέοντος
νικάσαντ' ἤρεφε δασκίοις
Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσιν.

στρ. γ'

πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσοδοι
νᾶσον εὐκλέα τάνδε κοσμεῖν· ἐπεί σφιν Αἰακίδαι
ἔπορον ἔξοχον αἶσαν ἀρετὰς ἀποδεικνύμενοι μεγάλας·
πέταται δ' ἐπί τε χθόνα καὶ διὰ θαλάσσας τηλόθεν
ὄνυμ' αὐτῶν· καὶ ἐς Αἰθίοπας
Μέμνονος οὐκ ἀπονοστάσαντος ἐπᾶλτο· βαρὺ δέ σφιν νεῖκος Ἀχιλεὺς
*ἔμβαλε χαμαὶ καταβὰς ἀφ' ἁρμάτων,

34 ἐργμ. most mss (BMFBu): ἐργμ. *V* (CS).
38 Κασταλίᾳ paraphrase (BMFCBu), —λία Vatican recension: —λίαν *V* (S).
45 ἤρεφε δασκίοις Hermann (CBuS), ἔρεψε δασκίοις old mss, ἔχε δ. (M): ἔρεψ' ἀσκίοις Triclinius, ἔρεφ' ἀσκίοις Erasmus Schmid (BF).

fitted by their gallant deeds to provide a rich theme of song to those who till the Muses' field. For, likewise in hallowed Pytho, a scion of this clan, with his hands bound with the cestus, was victorious, even Callias, who erstwhile found favour with the children of Lêtô with the golden distaff; and, beside Castalia he was glorified at eventide by the loud chorus of the Graces; and the bridge of the unwearied sea[1] paid honour to Creontidas in the biennial festivals, when the neighbours slay bulls in Poseidon's precinct; and the lion's herb of Nemea[2] crowned him once on a time, when he was victor beneath the shady primeval mountains of Phlius.

To those who are skilled in ancient story, broad on every side are the avenues that lie open for glorifying this famous island, since the race of Aeacus bestowed on them that dwell therein a distinguished destiny, by setting forth an ensample of great virtues; and their name hath winged its way afar, over the land and across the sea. Even to the Ethiopians hath it sped its flight when Memnon returned not to his home[3]; for Achilles flung on them a heavy

[1] The Isthmus of Corinth, with the Isthmian games.
[2] The wild celery from the haunts of the Nemean lion.
[3] Memnon, son of Tithônus and Eôs, king of the Ethiopians, came to the aid of Priam, but was slain by Achilles. Cp. *P.* vi 32, *N.* iii 63, *I.* v 41, viii 58.

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53 *ἔμβαλε* Sandys: *ἔμπεσε* mss (S[3]). ...*καββὰς* *D*, *κὰμβὰς* *B*. *βαρὺ δέ σφι* <*δεῖξε*> *νεῖκος χαμαὶ καταβὰς* 'Αχ. Dissen (B[2]); — *νεῖκος ἔμπας καββὰς* 'Αχ. <*ἐπέδειξ'*> M; — *ν.* 'Αχ. *ἔμπαιε χ. καταβὰς* F; — *ν. ἔπλεν* 'Αχ. *χ. κ.* S[1]; — *ν.* 'Αχ. *φᾶνε χαμᾶζε καβὰς* Bury; *βαρὺ δ' ἔμπεσέ σφι νεῖκος χ. κ.* 'Αχ. Kayser (C).

ἀντ. γʹ

φαεννᾶς υἱὸν εὖτ' ἐνάριξεν Ἀόος ἀκμᾷ
ἔγχεος ζακότοιο. καὶ ταύταν μὲν παλαιότεροι
ὁδὸν ἀμαξιτὸν εὗρον· ἕπομαι δὲ καὶ αὐτὸς ἔχων μελέταν·
τὸ δὲ πὰρ ποδὶ ναὸς ἑλισσόμενον αἰεὶ κυμάτων
λέγεται παντὶ μάλιστα δονεῖν
θυμόν. ἑκόντι δ' ἐγὼ νώτῳ μεθέπων δίδυμον ἄχθος ἄγγελος ἔβαν,
πέμπτον ἐπὶ εἴκοσι τοῦτο γαρύων

ἐπ. γʹ

εὖχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,
Ἀλκιμίδα, τέ γ' ἐπαρκέσαι
κλειτᾷ γενεᾷ· δύο μὲν Κρονίου πὰρ τεμένει,
παῖ, σέ τ' ἐνόσφισε καὶ Πουλυτιμίδαν
κλᾶρος προπετὴς ἄνθε' Ὀλυμπιάδος.
δελφῖνί κεν
τάχος δι' ἅλμας
ἶσον εἴποιμι Μελησίαν,
χειρῶν τε καὶ ἰσχύος ἀνίοχον.

55 ταύταν mss and scholia (BMFBu) : ταῦτα Pauw, Hermann (CS).
59 ἔβαν mss (FBuS[3]) : βᾶν Hermann (BMCS[1]).
60 πέμπτον mss (FBuS[3]) ; — γ' Hermann (BMC) ; — τ' (S[1]).
62 Ἀλκιμίδᾰ, τέ (= σέ) γ' ἐπαρκέσαι P. Maas (S[3]) : Ἀλκιμίδας τό γ' ἐπάρκεσε mss (C, —ν Bu) ; Ἀλκιμίδα τό γ' ἐπάρκεσεν (M) ; Ἀλκιμίδ', ὅ τοι ἐπάρκεσεν (F) ; Ἀλκιμίδαν ἐπαρκέσαι (S[1]) : Ἀλκιμίδα ὅ γ' ἐπάρκεσεν κλειτὰ γενεὰ Erasmus Schmid (B).
66 κεν Triclinius (BMFCBu) ; κε old mss : καὶ S.

conflict, when he stepped down to the ground from his chariot, what time he slew the son of the gleaming Dawn with the edge of his wrathful sword.

This was the theme, which the bards of old found for their beaten path, and I myself am following in their steps, while I meditate my theme; yet it is ever the wave that is rolling nearest to the vessel,[1] which causeth most concern to the mind of every mariner. But I, who am bearing on my willing shoulders a double burden, have come as a messenger to proclaim that thou, Alcimidas, hast won for thy famous family this five and twentieth triumph, from the games which men call holy. Two crowns indeed of the Olympic contest beside the sacred precinct of the hill of Cronus were robbed from thee, the youthful victor, and from Polytimidas, by a lot at random drawn.[2] Of Melêsias, as a trainer deft in strength of hands, I would say that in speed he is a match for the dolphin that darteth through the brine.

[1] τὸ πὰρ ποδός, in *P.* iii 60 and x 62, and τὸ πρὸ ποδός, in *I.* viii 13, mean "that which is before one's foot," "that which is present" or "near"; cp. *N.* ix 38 παρποδίου, "imminent." (Similarly, Mezger, and Dr. Rouse and Dr. Postgate, in *Proc. Camb. Philol. Soc.* 30 April, 1891). The scholiast, however, makes πούς the rudder, and this is approved by Bury, cp. *Od.* x 32, αἰεὶ γὰρ πόδα νηὸς ἐνώμων. Servius, followed by Fennell and others, makes it the "main sheet"; and Dissen, "the keel of the vessel."

[2] Or "a lot prematurely drawn," implying that they presented themselves to draw lots when they were too young.

NEMEAN VII

FOR SÔGENÊS OF AEGINA

INTRODUCTION

The seventh Nemean celebrates the victory of Sôgenês of Aegina in the boys' pentathlum. The Scholiast states, in one MS (*B*), that the victory was won in the 14th Nemead (ιδ′), and, in the other (*D*), in the 24th (κδ′), corresponding respectively to 547 and 527 B.C., both of which dates are earlier than that of Pindar's birth (522 or 518). The Ode has been placed by Gaspar in 493, by Wilamowitz and Schröder in 485, and by Hermann in 461.

The Scholium on line 64 (94) states that, in this Ode, the poet wished to apologize to the Aeginetans for the way in which he had referred to the death of Neoptolemus, as the Aeginetans had found fault with Pindar for stating, in a paean written for the Delphians, that Neoptolemus had died, while disputing with the attendant for certain sacrificial dues, ἀμφιπόλοισι μαρνάμενον μυρίαν περὶ τιμάν (corrected by Boeckh into μοιριᾶν περὶ τιμᾶν). This view of the object of part of the Ode was adopted by Boeckh, and also by Rauchenstein, Dissen, and Hartung, but not by Hermann (*Opusc.* iii 22 f). However, the statement of the Scholiast was proved to be correct, when part of Pindar's Delphic paean

was discovered in Egypt, and published in 1908, including the words *ἀμφιπόλοις δὲ [μ]<οι>ρ[ιᾶν] περὶ τιμᾶν [δηρι]αζόμενον*, or, more probably, *κυριᾶν περὶ τιμᾶν*. Grenfell and Hunt, *Oxyrhynchus papyri* (1900), pp. 47, 98. See *Paean* vi 118.

The poet invokes the goddess of birth, who destines man to divers careers, and has given strength in the pentathlum to Sôgenês (1–8), who dwells in the city of the Aeacidae (9 f).

Victory is a welcome theme to poets, who (like men who are weather-wise) know that a wind is coming on the third day (*i.e.* know that the truth will be duly honoured in the future [1]), and do not suffer loss, owing to eagerness for gain (17 f). Rich and poor alike go to the grave (19 f). Homer, by the magic of his song, has given Odysseus more credit than he deserved; most men are blind, for, had they seen the truth, Odysseus would not have won the prize of valour, and Ajax would not have slain himself (20–30). Death comes upon all; but honour, fostered of Heaven, survives for the heroes who have passed to their graves at Delphi (30–32). Among them was Neoptolemus, who was slain in a contest for the flesh of sacrifice, but, by his death, fulfilled the doom that, for the future, one of the Aeacidae should preside over the sacred rites at Delphi. It is enough to say that infallible is the witness, who thus presides over the Pythian games (35–49).

Aegina has many glories, but the poet must not dwell on them unduly (50–53). All men are not perfectly happy, but the victor's father has a fair

[1] Wilamowitz, *Berlin Akad.* 1908, 334.

share of happiness, in that he has courage and good sense (54–60). The poet repels the charge of having calumniated Neoptolemus (61–69).

Praise of the victor (70–79). Honour due to Zeus (80–84), the father of Aeacus, who was the comrade of Heracles (84–86). A good neighbour is a great blessing, and the victor has a temple of Heracles on either side of his home (87–94). The poet prays to Heracles on behalf of the victor and his father (94–101), and says, for the second time, that he has not calumniated Neoptolemus (102–4). To say the same thing, for the third or fourth time, is folly (105–6).

VII.—ΣΩΓΕΝΕΙ ΑΙΓΙΝΗΤῌ

ΠΑΙΔΙ ΠΕΝΤΑΘΛῼ

στρ. α'

Ἐλείθυια, πάρεδρε Μοιρᾶν βαθυφρόνων,
παῖ μεγαλοσθενέος, ἄκουσον, Ἥρας, γενέτειρα
    τέκνων· ἄνευ σέθεν
οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγυιον Ἥβαν.
ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα·
εἴργει δὲ πότμῳ ζυγένθ' ἕτερον ἕτερα. σὺν δὲ τὶν
καὶ παῖς ὁ Θεαρίωνος ἀρετᾷ κριθεὶς
εὔδοξος ἀείδεται Σωγένης μετὰ πενταέθλοις.

ἀντ. α'

πόλιν γὰρ φιλόμολπον οἰκεῖ δορικτύπων
Αἰακιδᾶν· μάλα δ' ἐθέλοντι σύμπειρον ἀγωνίᾳ
    θυμὸν ἀμφέπειν.
εἰ δὲ τύχῃ τις ἔρδων, μελίφρον' αἰτίαν
ῥοαῖσι Μοισᾶν ἐνέβαλε· ταὶ μεγάλαι γὰρ ἀλκαὶ
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·
ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἑνὶ σὺν τρόπῳ,
εἰ Μναμοσύνας ἕκατι λιπαράμπυκος
εὕρηται ἄποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

9 *δορικτύπων* Ambrosian recension (MFCBuS): *δορύκτυπον D*, *δορυκτύπων* (B).

12 *ἐνέβαλε· ταὶ* Hermann (FCBuS[1]): *ἔβαλε. ταὶ* old mss (*ἐνέβαλε* scholia); *ἐνέβαλεν· αἱ* (BM); *ἐνέβαλε· καὶ* Wilamowitz (S[3]).

16 *εὕρηται* Hermann (edd.), — *τις* mss.

VII.—FOR SÔGENÊS OF AEGINA

WINNER IN THE BOYS' PENTATHLUM, 485 (?) B.C.

Goddess of birth, that art enthroned beside the brooding Destinies! Listen, thou daughter of mighty Hêra, thou that createst offspring. Without thine aid we see not the light, no nor the dark gloom, ere we attain unto thy sister, Hêbê with the glowing limbs. Yet it is not for equal aims that all of us draw our breath, for various indeed are the fates that severally fetter mortals in the chain of destiny.

But it is by thy favour alone that Sôgenês, the son of Thearion, is sung to-day as one who, for his prowess, is deemed glorious among pentathletes.[1] For he dwelleth in a city that loveth music, a city of the race of Aeacus with their clashing spears; and verily eager are they to cherish a spirit familiar with contests. But, if a man prospereth in his doings, he supplieth a sweet source for the Muses' rills; for mighty deeds of prowess are wrapt in darkness deep, if destitute of song; but for noble deeds, we can hold up a mirror, in one way only—if, by grace of Memory with the gleaming crown, one findeth a meed for toil in sounding streams of song. But mariners

[1] On the *pentathlum*, cp. Introduction to *O.* xiii.

ἐπ. α'

σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον
ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβεν·
ἀφνεὸς πενιχρός τε θανάτου πέρας
ἅμα νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
λόγον Ὀδυσσέος ἢ πάθαν διὰ τὸν ἁδυεπῆ γενέσθ'
    Ὅμηρον·

στρ. β'

ἐπεὶ ψεύδεσί οἱ ποτανᾷ <τε> μαχανᾷ
σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα
    μύθοις· τυφλὸν δ' ἔχει
ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν
ἓ τὰν ἀλάθειαν ἰδέμεν, οὔ κεν ὅπλων χολωθεὶς
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν
λευρὸν ξίφος· ὃν κράτιστον Ἀχιλέος ἄτερ μάχᾳ
ξανθῷ Μενέλᾳ δάμαρτα κομίσαι θοαῖς
ἐν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύροιο πομπαὶ

ἀντ. β'

πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα·
    τιμὰ δὲ γίνεται
ὧν θεὸς ἁβρὸν αὔξει λόγον τεθνακότων
βοαθόων, τοὶ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου

18 ὑπὸ κέρδει βλάβεν Boeckh (edd.): — βάλον mss; ἀπὸ κέρδει βάλον Donaldson.

19 f. θανάτου πέρας ἅμα Wieseler (MFCS): θανάτου παρὰ σᾶμα mss (retained by Wilamowitz); θάνατον πάρα θαμὰ Hermann (B²); θανάτου πάρος ἅμα Bury.

21 πάθαν *BD* (MFBuS): πάθεν Triclinius (BC).

22 <τε> Hermann (BMFCS): <'μφὶ> Bury.

25 ἓ τὰν Boeckh (MFCS): ἐὰν (ἑὰν) mss; ἑτὰν Bergk (Bu), cp. *I.* ii 10.

32 αὔξῃ scholium (Wilamowitz).

33 βοαθόων *BD* (MFBuS): βοαθόον Hermann (B); βίᾳ θάνεν τοι — μολὼν C.

wise knew well of a blast that is bound to blow on the third day after, nor do they suffer loss through greed of gain. The rich man and the poor alike wend their way together to the bourn of death.

But I deem that Odysseus hath won fame far beyond all his sufferings, thanks to the sweet lays of Homer. For on Homer's fictions and on his winged skill, there resteth a solemn spell; and the poet's lore beguileth us, leading us astray with legends; but the mass of mortal men have a heart that is blind indeed.[1] For, had they only been able to see the truth, never would stalwart Aias, in wrath for the armour, have planted the smooth sword-blade in his breast;—Aias, the bravest, save Achilles, in the battle; Aias, whom the breath of the unswerving Zephyr wafted in swift ships to the city of Ilus, to bring back his wife for the golden-haired Menelaus.

But the billow of Hades rolleth over all alike; that billow breaketh on the dimly known and on the famous; but honour groweth for those, whose fame a god causeth to wax fairer, even the departed champions, who came to the mighty centre of

[1] The story of Odysseus is cited as a proof of the power of poetry. Homer had deceived his readers by making Odysseus more famous than he really deserved. Had the Greeks before Troy known his true character, they would never have awarded him the prize for valour, and thus led to the suicide of Ajax.

μόλον χθονός· ἐν Πυθίοισι δὲ δαπέδοις
κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν,
τᾷ καὶ Δαναοὶ πόνησαν· ὁ δ᾽ ἀποπλέων
Σκύρου μὲν ἅμαρτε, πλαγχθέντες δ᾽ εἰς Ἐφύραν
ἵκοντο·

ἐπ. β'

Μολοσσίᾳ δ᾽ ἐμβασίλευεν ὀλίγον
χρόνον· ἀτὰρ γένος αἰεὶ φέρεν
τοῦτό οἱ γέρας. ᾤχετο δὲ πρὸς θεόν,
κτέαν᾽ ἄγων Τρωΐαθεν ἀκροθινίων·
ἵνα κρεῶν νιν ὕπερ μάχας ἔλασεν ἀντιτυχόντ᾽
ἀνὴρ μαχαίρᾳ.

στρ. γ'

βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται.
ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δέ τιν᾽ ἔνδον
ἄλσει παλαιτάτῳ
Αἰακιδᾶν κρεόντων τὸ λοιπὸν ἔμμεναι
θεοῦ παρ᾽ εὐτειχέα δόμον, ἡρωΐαις δὲ πομπαῖς
θεμίσκοπον οἰκεῖν ἐόντα πολυθύτοις
εὐώνυμον ἐς δίκαν. τρία ἔπεα διαρκέσει·
οὐ ψεῦδις ὁ μάρτυς ἔργμασιν ἐπιστατεῖ.
Αἴγινα, τεῶν Διός τ᾽ ἐκγόνων θρασύ μοι τόδ᾽
εἰπεῖν

ἀντ. γ'

φαενναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεῖα
ἔργῳ· κόρον δ᾽ ἔχει
καὶ μέλι καὶ τὰ τέρπν᾽ ἄνθε᾽ Ἀφροδίσια.

41 κτέαν᾽ ἄγων *B* (BMFCBu): κτέατ᾽ ἀνάγων *D*; κτέατ᾽ ἄγων s.
47 πολυθύτοις. *B* (MS).
48 δίκαν. *D*, Hermann (BFCBu).
49 μάρτυς· Mezger, Bury. ἔργ. *D* (BMFBu): ἔργ. *B* (CS).
49 f. ἐπιστατεῖ, — ἐκγόνων. Hermann (Mezger, s).

Earth's broad bosom. So in the Pythian soil low lieth the hero Neoptolemus, who erstwhile sacked the city of Priam, where the Danai themselves were sore distressed. But while he was returning over the sea, he failed of Scyros, and, after wandering from their course, they came to Ephyra.[1] And, for a brief while, he ruled in Molossia, and, in his honour, this dignity was borne by his race for ever. Now the hero himself had gone to consult the God, bearing with him precious things from the choicest of the spoil of Troy; and there, while entangled in strife concerning the flesh of his victim, a man smote him with the sword; and grieved, beyond measure, were the hospitable men of Delphi. But he only fulfilled his fate, for it was doomed that one of the royal race of Aeacus should, for all time to come, dwell in the heart of that primeval grove, beside the fair walls of the God's own temple, and, dwelling there, should preside over the processions of heroes, which are honoured by many sacrifices, for enforcement of auspicious guest-right.[2] Three words will suffice; no false loon is the witness that presideth over doughty deeds.

Aegina, I have this bold speech to utter concerning the race that sprang from thyself and Zeus, that, by their brilliant deeds of prowess, they have won from their home a path of glory that is all their own. But enough, for in every manner of work, sweet is repose; even honey may cloy, and the gladsome flowers of Aphrodîtê's garden. By

[1] The capital of Thesprôtia (the old Molossia) in Epîrus, afterwards called Cichyrus.

[2] Neoptolemus was to preside at the festival, and enforce the laws of hospitality. So Bury, following Hermann.

φυᾷ δ᾽ ἕκαστος διαφέρομεν βιοτὰν λαχόντες,
ὁ μὲν τά, τὰ δ᾽ ἄλλοι· τυχεῖν δ᾽ ἕν᾽ ἀδύνατον
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον
ὤρεξε. Θεαρίων, τὶν δ᾽ ἐοικότα καιρὸν ὄλβου

ἐπ. γ′

δίδωσι, τόλμαν τε καλῶν ἀρομένῳ
σύνεσιν οὐκ ἀποβλάπτει φρενῶν.
ξεῖνός εἰμι· σκοτεινὸν ἀπέχων ψόγον,
ὕδατος ὥτε ῥοὰς φίλον ἐς ἄνδρ᾽ ἄγων
κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ᾽ ἀγαθοῖσι
μισθὸς οὗτος.

στρ. δ′

ἐὼν δ᾽ ἐγγὺς Ἀχαιὸς οὐ μέμψεταί μ᾽ ἀνὴρ
Ἰονίας ὑπὲρ ἁλὸς οἰκέων· προξενίᾳ πέποιθ᾽· ἔν τε
δαμόταις
ὄμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλών,
βίαια πάντ᾽ ἐκ ποδὸς ἐρύσαις, ὁ δὲ λοιπὸς εὔφρων
ποτὶ χρόνος ἕρποι. μαθὼν δέ τις ἀνερεῖ,
εἰ πὰρ μέλος ἔρχομαι ψόγιον ὄαρον ἐννέπων.
Εὐξενίδα πάτραθε Σώγενες, ἀπομνύω
μὴ τέρμα προβὰς ἄκονθ᾽ ὥτε χαλκοπάρᾳον ὄρσαι

ἀντ. δ′

θοὰν γλῶσσαν, ὃς ἐξέπεμψεν παλαισμάτων

59 f. *ἀρομένῳ σύνεσιν* Hermann (BMFBuS) : *ἀραμένῳ σύνεσις BD*; *ἀρομένῳ σύνεσις* (C).
68 *ἀνερεῖ* Gildersleeve (BuS[3]) : *ἂν ἐρεῖ* mss (BMFCS[1]).

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[1] Ephyra, the capital of Thesprôtia, stood upon a cliff, a short distance inland; but Pindar may be referring to the mountainous region stretching down from Dodona to the sea, described, in *N.* iv 51–53, as the kingdom of Neoptolemus. "Achaean" here means "Molossian"; the Achaeans of

our several natures do we differ, for we have received for our allotted life boons that vary from each other; but for any one man to win the prize of happiness complete is impossible. I cannot say to whom Fate hath proffered this crowning boon as a sure possession. But to thee, Thearion, she giveth a fitting season of success, and, whereas thou didst aforetime show a daring spirit for noble deeds, she now suffereth not the wisdom of thy mind to be impaired. Guest-friend am I; averting the dark shadow of blame, and bringing true glory, like streams of water, to the hero that I love, I shall sing his praise; and meet for the good is this reward. But if, of the Achaeans, any one be near, who dwelleth above the Ionian sea,[1] he will not blame me. I rely on my being their representative[2]; and, among my fellow-townsmen too, bright is the glance of mine eye, for I have not overshot the mark, but have thrust all violence away from my steps; and may the rest of my life draw nigh with kindly purpose. But whoso truly knoweth me will proclaim, whether I go on my way breathing the whisper of blame, that jars on the music of life. Sôgenês, of Euxenid clan, I swear that I overstepped not the line, when I shot forth my swift tongue, like that bronze-tipped spear, which releaseth the neck and thews from the sweat of the wrestling-

Thessaly, who served under Neoptolemus, followed him to Molossia, on his return from Troy.

[2] Pindar appears to have represented the Epeirotes at Thebes, as their *proxenus* or Theban consul. He appeals to this as proof of his standing well with the descendants of Neoptolemus, whose memory he has been accused of traducing.

αὐχένα καὶ σθένος ἀδίαντον, αἴθωνι πρὶν ἁλίῳ
γυῖον ἐμπεσεῖν.
εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.
ἔα με· νικῶντί γε χάριν, εἴ τι πέραν ἀερθεὶς
ἀνέκραγον, οὐ τραχύς εἰμι καταθέμεν.
εἴρειν στεφάνους ἐλαφρόν· ἀναβάλεο· Μοῖσά τοι
κολλᾷ χρυσὸν ἔν τε λευκὸν ἐλέφανθ' ἁμᾷ
καὶ λείριον ἄνθεμον ποντίας ὑφελοῖσ' ἐέρσας.

ἐπ. δʹ

Διὸς δὲ μεμναμένος ἀμφὶ Νεμέᾳ
πολύφατον θρόον ὕμνων δόνει
ἡσυχᾷ. βασιλῆα δὲ θεῶν πρέπει
δάπεδον ἂν τόδε γαρυέμεν ἁμέρᾳ
ὀπί· λέγοντι γὰρ Αἰακόν νιν ὑπὸ ματροδόκοις
γοναῖς φυτεῦσαι,

στρ. εʹ

ἐᾷ μὲν πολίαρχον εὐωνύμῳ πάτρᾳ,
Ἡράκλεες, σέο δὲ προπρεῶν' ἔμεν ξεῖνον ἀδελφεόν
τ'. εἰ δὲ γεύεται
ἀνδρὸς ἀνήρ τι, φαῖμέν κε γείτον' ἔμμεναι
νόῳ φιλάσαντ' ἀτενέϊ γείτονι χάρμα πάντων

74 *πεδέρχομαι* Wilamowitz.
83 *ἁμέρᾳ* Hermann (BMFCBuS[1]): *θαμερᾶ* B; *θεμερᾶ* D, Wilamowitz (S[3]), cp. Aesch. *P.V.* 134 *θεμέρωπις Αἰδώς*.
85 *ἐᾷ* Hermann (BCS): *ἐμᾷ* mss (MF), Wilamowitz; *τεᾷ* Pauw; *ἐτᾷ* Bury,
86 *προπρεῶνα* (mss) *ἔμεν* Jurenka: *προπρεῶνα μὲν* mss (BMFCBu); *προπράον' ἔμεν* (S).

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[1] *ἀδίαντον*, "unwet," from *διαίνω*. Wilamowitz, however, makes it "unbuffeted," "unbruised," from *αἴνειν· κατακόπτοντα πτίσσειν*.

[2] These words prove that Sôgenês actually went through the toil of competing in the wrestling, which was the last event in the pentathlum.

match,[1] ere the limb falleth under the burning sun. If toil there was, greater is the delight that followeth.[2] Forgive me; even if, in undue elation, I uttered a loud scream, yet, to please the victor, I am not too rude to retract it.[3]

The weaving of wreaths is an easy task. Strike up the prelude![4] Lo! the Muse is welding gold and ivory white in one, with the lily[5] she hath stolen from beneath the ocean's dew.

But, in remembrance of Zeus, swell, softly swell, for Nemea a far-famed strain of song. For, on this spot, it is meet indeed to chant with gentle voice the king of the gods, for they tell that here by a mortal mother he begat Aeacus to be a ruler of cities for his own illustrious land, and to be a kindly friend and brother to thee, O Heracles. But, if a man hath any fruition of his fellow, we should say that a neighbour is to his neighbour a priceless joy, if he

[3] Here, as often, Pindar uses metaphors suggested by the particular athletic contest which he is commemorating. The general sense is: "I have not overstepped the line, in darting out my remark about Neoptolemus. I have not broken the rules of the game, and thus forfeited admission to further competition. Like yourself, Sôgenês, I have borne all the burden and pain of the final contest. You and I have had to fight and to endure; but now, after success, the pleasure that follows is greater than the pain. If I used language that was too strong, then, to please the victor, I would gladly withdraw it." The poet is ready to retract any remark about Neoptolemus that had given offence to the Aeginetans. (Wilamowitz, Pindar's *siebentes nemeisches Gedicht*, Berlin Academy, 1908, esp. p. 339 f, summarised by Gildersleeve in *A.J.P.* xxxi 150). For other views see Fennell's and Bury's notes.

[4] Here the poet appears to make a fresh start, by calling for a new prelude. The Scholiast has *ἀνακρούου*. The phrase is also interpreted "wait a while."

[5] Coral.

ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
ἐν τίν κ' ἐθέλοι, Γίγαντας ὃς ἐδάμασας, εὐτυχῶς
ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
θυμὸν προγόνων ἐϋκτήμονα ζαθέαν ἀγυιάν·

ἀντ. ε'

ἐπεὶ τετραόροισιν ὥθ' ἁρμάτων ζυγοῖς
ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν χειρός. ὦ μάκαρ,
τὶν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν
κόραν τε Γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκὰν
ἀμαχανιᾶν δυσβάτων θαμὰ διδόμεν.
εἰ γάρ σφισιν ἐμπεδοσθενέα βίοτον ἁρμόσαις
ἥβᾳ λιπαρῷ τε γήραϊ διαπλέκοις
εὐδαίμον' ἐόντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ

ἐπ. ε'

γέρας τό περ νῦν καὶ ἄρειον ὄπιθεν.
τὸ δ' ἐμὸν οὔ ποτε φάσει κέαρ
ἀτρόποισι Νεοπτόλεμον ἑλκύσαι
ἔπεσι· ταὐτὰ δὲ τρὶς τετράκι τ' ἀμπολεῖν
ἀπορία τελέθει, τέκνοισιν ἅτε μαψυλάκας, "Διὸς Κόρινθος."

loved him with steadfast heart[1]; but if a god also should uphold this truth, 'tis by thy favour, O thou who didst quell the Giants[2] that, Sôgenês, fostering a spirit of devotion to his sire, would fain dwell happily beside the rich and hallowed road, where once his fathers dwelt; for he hath his house in the precincts of thy temples, which face him, like the yoke-arms of a four-horsed chariot, on either hand as he goeth forth. And thee, O blessed Heracles, it beseemeth to persuade the consort of Hêra and the grey-eyed maiden[3]; for full often canst thou grant to mortals relief from distress inexplicable. Oh that, having harnessed their youth and happy eld to a life of steadfast strength, thou mightest weave it to its close in happiness, and that children's children may have for ever the boon that is now present, and a nobler boon hereafter. But my heart will not confess that I have, with words offensive, dragged in the dirt the name of Neoptolemus. Howsoever, to traverse the same ground thrice and four times is poverty of thought, like that of one who vainly babbles to babes of "Corinth, the city of Zeus."[4]

[1] Bury. [2] Heracles. [3] Athênê.

[4] The Scholiast states that, when the Megarians revolted from Corinth, the Corinthians sent envoys to Megara protesting that "Corinth, the city of Zeus" (*ὁ Διὸς Κόρινθος*) would not tolerate this presumption (and probably harped upon this phrase). In a subsequent engagement the Megarians made a battle-cry of not sparing "Corinth, the city of Zeus" (*τὸν Διὸς Κόρινθον*). *μαψυλάκας* is best taken as a genitive singular feminine, "like that of a vain babbler."

NEMEAN VIII

FOR DEINIAS OF AEGINA

INTRODUCTION

The eighth Nemean celebrates a victory in the foot-race (the double stadium of more than 400 yards), won by the youthful athlete, Deinias, son of Megas, of Aegina. His father, who had been similarly successful in the Nemean games, was no longer living. The Ode has been assigned by Mezger and Gaspar to 491 B.C. The myth of the quarrel between Ajax and Odysseus for the armour of Achilles has been regarded by Mezger (followed by Bury and Gaspar) as a reference to the fact that, when, in 491, the envoys of Darius demanded earth and water in token of submission, Aegina had consented, and had therefore been accused by Athens of treachery to the cause of Hellenic freedom (Herodotus vi, 49, 50). Hence it has been supposed that Aegina and Athens are referred to, under the guise of Ajax and Odysseus respectively. But Ajax was a favourite hero at Athens, and the mention of the myth of Ajax and Odysseus, without any reference to unfair voting (as in *N.* vii 23 f), has suggested to Dr. Fennell that the date (463 ?) was shortly before that of *N.* vii (461 ?).

The date 459 has been suggested or approved by Schröder and others.

The goddess of Youth is sometimes kind, sometimes cruel (1–3). We must be content to aim only at noble desires (4 f). Such desires were fulfilled by the union between Zeus and Aegina, which led to the birth of Aeacus, who was courted by the heroes of Athens and Sparta (6–12).

The poet dedicates to Zeus and Aegina an ode in honour of the victories won in the Nemean stadium by Deinis and his father, Megas (13–16). Prosperity granted by the aid of a god is apt to be more abiding (17); such was the prosperity of Cinyras of Cyprus (18).

The poet pauses, like a runner on the point of starting. Anything novel is perilous; the noble are attacked by envy, as Ajax was attacked in his claim to the armour of Achilles (19–32). Calumny and cunning detraction have existed of old (32–34). Such a temper is disowned by the poet, who hopes that, to the end of his days, he may be praised by his fellow-citizens for being plain and straightforward, whether in praise or in blame (35–39). Success is enhanced by song (40–42). The poet cannot restore to life the victor's father, but he can raise a monument of song in honour of the victories won by the father and the son, and thus assuage pain (44–50). The antidote of song is even older than the strife between Adrastus and Thebes (50)—that is, older even than the foundation of the Nemean games.

VIII.—ΔΕΙΝΙᾼ ΑΙΓΙΝΗΤῌ

ΔΙΑΥΛΟΔΡΟΜῼ

στρ. α'

Ὥρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων,
ἅτε παρθενηΐοις παίδων τ' ἐφίζοισα γλεφάροις,
τὸν μὲν ἁμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον δ' ἑτέραις.
ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἕκαστον
τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.

ἀντ. α'

οἷοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφεπόλησαν
Κυπρίας δώρων· ἔβλαστεν δ' υἱὸς Οἰνώνας βασιλεὺς
χειρὶ καὶ βουλαῖς ἄριστος. πολλά νιν πολλοὶ λιτάνευον ἰδεῖν.
ἀβοατὶ γὰρ ἡρώων ἄωτοι περιναιεταόντων
ἤθελον κείνου γε πείθεσθ' ἀναξίαις ἑκόντες,

ἐπ. α'

οἵ τε κρανααῖς ἐν Ἀθάναισιν ἅρμοζον στρατόν,
οἵ τ' ἀνὰ Σπάρταν Πελοπηϊάδαι.
ἱκέτας Αἰακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας
ἀστῶν θ' ὑπὲρ τῶνδ' ἅπτομαι φέρων

2 γλεφάροις edd. : βλ. mss.

VIII.—FOR DEINIAS OF AEGINA

WINNER IN THE DOUBLE FOOT-RACE, 459 (?) B.C.

Queen of youthful prime, harbinger of the divine desires of Aphrodîtê, thou that, resting on the eyes of maidens and of boys, bearest one in the hands of gentle destiny, but handlest another far otherwise. 'Tis sweet for one who hath not swerved from due measure in aught that he doeth, to be able to win the nobler prizes of love.

Such loves were the ministers of Cypria's boons, who hovered round the couch of Zeus and of Aegina, when there sprang from that union a son, who, as Oenônê's king, was foremost in might and in counsel. Many a time did many a man pray they might behold him; for without a contest the flower of the heroes that dwelt around him longed with gladness to submit to his rule of their own free will, both those who marshalled the host in craggy Athens, and the descendants of Pelops in Sparta.

Even as a suppliant, do I stretch my hands to the hallowed knees of Aeacus, offering him on behalf of

Λυδίαν μίτραν καναχηδὰ πεποικιλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νεμεαῖον ἄγαλμα.
σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος·

στρ. β′

ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποντίᾳ ἔν ποτε Κύπρῳ.
ἵσταμαι δὴ ποσσὶ κούφοις, ἀμπνέων τε πρίν τι φάμεν.
πολλὰ γὰρ πολλᾷ λέλεκται· νεαρὰ δ' ἐξευρόντα δόμεν βασάνῳ
ἐς ἔλεγχον, ἅπας κίνδυνος· ὄψον δὲ λόγοι φθονεροῖσιν·
ἅπτεται δ' ἐσλῶν ἀεί, χειρόνεσσι δ' οὐκ ἐρίζει.

ἀντ. β′

κεῖνος καὶ Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυλίσαις.
ἦ τιν' ἄγλωσσον μέν, ἦτορ δ' ἄλκιμον, λάθα κατέχει
ἐν λυγρῷ νείκει· μέγιστον δ' αἰόλῳ ψεύδει γέρας ἀντέταται.
κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν·
χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

ἐπ. β′

ἦ μὰν ἀνόμοιά γε δάοισιν ἐν θερμῷ χροῒ
ἕλκεα ῥῆξαν πελεμιζόμενοι
ὑπ' ἀλεξιμβρότῳ λόγχᾳ, τὰ μὲν ἀμφ' Ἀχιλεῖ νεοκτόνῳ,

16 Δείνιος, ἤτοι τοῦ Δεινίου Schol.
25 ψεύδῖ Wilamowitz.
29 πελεμιζόμενοι Wakefield (MFCBuS): πολ. mss (B).

his dear city and of these his citizens a Lydian fillet decked with song, a thing of grace from Nemea, in honour of the double victory won in the foot-race by Deinias and his father Megas. For, as ye know, prosperity is all the more abiding if it be planted with the blessing of a god, even such prosperity as in olden days loaded Cinyras with wealth in sea-girt Cyprus.[1]

Lo! I am standing on feet lightly poised, taking breath before I speak. For many a tale hath been told in many a way; but for any one to coin new fancies, and submit them to the touchstone for assay, is perilous indeed. Tales are a dainty morsel to the envious, and envy ever fasteneth on the noble and striveth not with the mean. Envy it was that devoured the son of Telamon when his flesh closed upon his sword. Verily, in him, one without gift of speech, though bold of heart, is overwhelmed in oblivion amid grievous strife, while the greatest prize hath been held forth to cunning falsehood. For the Danai, by their secret votes, unfairly favoured Odysseus; and Aias, reft of the golden armour, wrestled with death. In very sooth unequal were the wounds which they tore in the warm flesh of the foe with their succouring spears, when sorely prest, at one time over the corse of Achilles newly slain,

[1] Cinyras, son of Apollo, and king of Cyprus, was priest of the Paphian Aphrodîtê. Cp. *P.* ii 15.

ἄλλων τε μόχθων ἐν πολυφθόροις
ἁμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,
αἱμύλων μύθων ὁμόφοιτος, δολοφραδής, κακοποιὸν ὄνειδος·
ἃ τὸ μὲν λαμπρὸν βιᾶται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.

στρ. γ'

εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις
ἁπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὔχονται, πεδίον δ' ἕτεροι
ἀπέραντον· ἐγὼ δ' ἀστοῖς ἁδὼν καὶ χθονὶ γυῖα καλύψαιμ',
αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

ἀντ. γ'

αὔξεται δ' ἀρετά, χλωραῖς ἐέρσαις ὡς ὅτε δένδρεον ᾄσσει,
<ἐν> σοφοῖς ἀνδρῶν ἀερθεῖσ' ἐν δικαίοις τε πρὸς ὑγρὸν
αἰθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν· τὰ μὲν ἀμφὶ πόνοις
ὑπερώτατα· μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι
πιστόν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίξαι

ἐπ. γ'

οὔ μοι δυνατόν· κενεᾶν δ' ἐλπίδων χαῦνον τέλος·

38 καλύψαιμ' mss (BM[1]FCBu); καλύψαιν Bergk[2] (M[2]); καλύψαι Wackernagel (S).
41 <ἐν> Boeckh (edd.).
44 πιστόν paraphrase (MCS): πιστά B (F), πιστά Foi (ὦ mss) Bury; πίσταν D, πίστιν Triclinius (B).

and also on days of carnage spent on other toils. Thus, even in days of old, there was malignant misrepresentation, walking in the ways of crafty language, imagining deceit, mischief-making calumny. She doeth violence to the illustrious, and for the obscure raiseth on high a glory that is rottenness. O father Zeus, may I never have such a spirit as this. May I tread the straightest path of life, that, when I die, I may leave my children a name that hath no ill-repute. Gold men pray for, or for illimitable land; but I only pray that I may find favour with my people, while I ever praise that which merits praise, and cast blame on the doers of wrong, until at last my limbs are covered by the sod. The fame of glorious deeds doth grow, even as when a tree shooteth forth beneath refreshing dews; even so is fame borne aloft to the liquid air among men who love the song and who love the right. Varied indeed are the uses of friends; the help that is given in the time of distress standeth highest, yet joy is also eager to set before men's eyes a pledge of friendship.

To call thy soul, O Megas, to life again is, for me, impossible; of futile hopes the end is vain; but

*σεῦ δὲ πάτρᾳ Χαριάδαις τ' *ἐλαφρὸν*
ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐωνύμων
δὶς δὴ δυοῖν. χαίρω δὲ πρόσφορον
ἐν μὲν ἔργῳ κόμπον ἱείς, ἐπαοιδαῖς δ' ἀνὴρ
νώδυνον καί τις κάματον θῆκεν. ἦν γε μὰν ἐπικώμιος ὕμνος
δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου τάν τε Καδμείων ἔριν.

46 *τ' ἐλαφρόν* conjectured by Bergk, Cookesley, and present editor, cp. *N.* vii 77, *εἴρειν στεφάνους ἐλαφρόν*: *τε λαῦρον B*; *τελαβρον D*, *τε λάβρον* (BMGFCS), cp. Schol. *λάβρον δὲ τὸν λίθον τῶν Μουσῶν ἀλληγορικῶς τὴν ἀπὸ τῶν λόγων εὔτονον στήλην φησί.* Elsewhere, the penultimate of *ἐλαφρός*, and also of *λάβρος*, is long in Pindar; but the former is short in Aesch. *P.V.* 125, and the latter in Eur. *Or.* 697, *H.F.* 861.

it is easy to uprear a Muses' monument of song for thy clan and for the Chariadae, in honour of those twice twain feet of happy omen. I rejoice in sounding forth the exultant praise that befitteth such an exploit; and ere now hath one made toil painless by the spell of song. Verily, there was indeed a song of triumph, even in the olden time, even before the strife between Adrastus and the race of Cadmus.

NEMEAN IX

FOR CHROMIUS OF AETNA

INTRODUCTION

The last three of the "Nemean" Odes have no connection with the Nemean festival. The Nemean Odes were placed by the Alexandrian critics at the end of the epinician Odes, and at the end of the Nemean Odes were added (by way of Appendix) the ninth, tenth, and eleventh Odes, which are connected, not with Nemea, but with Sicyon, Argos, and Tenedos.

This ninth Ode celebrates a victory won in the chariot-race, at Sicyon, by Chromius, the brother-in-law of Hieron. The prize consists of silver cups (51). The Ode was performed at the city of Aetna, founded in 476 by Hieron, who placed it under the rule of Chromius, whose victory at Nemea itself had already been celebrated by Pindar in the first Nemean, assigned to 476. The present Ode has been assigned by Gaspar to 476, shortly after the first and second Olympic Odes, all three Odes belonging to the time of Pindar's stay in Sicily. It has also been conjecturally assigned by Schröder and others to a slightly later date, 474.

The Muses are summoned from Sicyon to the newly-founded city of Aetna, there to celebrate the

victory won by Chromius in games sacred to the Pythian Apollo (1–5). This deed of prowess must not be buried in oblivion (6 f). With lyre and flute, we must celebrate the chariot-race founded of old by Adrastus in honour of Apollo (8 f).

The myth of the Seven against Thebes (9–27).

The poet prays Zeus to grant to the Aetnaeans peace, and civil order, and success in the games (28–32). They are fond of horses, and are generous in their expenditure (32–34). Praise of the heroism of Chromius, who, beside the river Helôrus, and elsewhere by land and sea, was as brave as Hector beside the Scamander (34–43). He is already blessed with riches and honour, and he deserves a peaceful old age (44–47). Peace loves the banquet, and the flowing bowl gives new courage to the voice. Let the silver bowls won as prizes at Sicyon be filled with wine (48–53).

The poet concludes by calling Zeus to witness that, in his hymns of victory, he shoots not far from the mark (53–55).

IX.—ΧΡΟΜΙῼ ΑΙΤΝΑΙῼ

ΑΡΜΑΤΙ

στρ. α'

Κωμάσομεν παρ' Ἀπόλλωνος Σικυῶνόθε, Μοῖσαι,
τὰν νεοκτίσταν ἐς Αἴτναν, ἔνθ' ἀναπεπταμέναι
ξείνων νενίκανται θύραι,
ὄλβιον ἐς Χρομίου δῶμ'. ἀλλ' ἐπέων γλυκὺν
ὕμνον πράσσετε.
τὸ κρατήσιππον γὰρ ἐς ἅρμ' ἀναβαίνων ματέρι
καὶ διδύμοις παίδεσσιν αὐδὰν μανύει
Πυθῶνος αἰπεινᾶς ὁμοκλάροις ἐπόπταις.

στρ. β'

ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἐσλὸν
μὴ χαμαὶ σιγᾷ καλύψαι· θεσπεσία δ' ἐπέων καύ-
χαις ἀοιδὰ πρόσφορος.
ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ'
αὐτὰν ὄρσομεν
ἱππίων ἄθλων κορυφάν, ἅτε Φοίβῳ θῆκεν Ἄδρα-
στος ἐπ' Ἀσωποῦ ῥεέθροις· ὧν ἐγὼ
μνασθεὶς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

στρ. γ'

ὃς τότε μὲν βασιλεύων κεῖθι νέαισί θ' ἑορταῖς
ἰσχύος τ' ἀνδρῶν ἁμίλλαις ἅρμασί τε γλαφυροῖς
ἄμφαινε κυδαίνων πόλιν.

3 πράσσετε *B* (BMCS): πράσσεται *D* in erasure (FB).
7 καύχαις Benedictus (BFBu): καύχας mss (MS); καυχᾶσσ- Schneidewin (C).

IX.—FOR CHROMIUS OF AETNA

WINNER IN THE CHARIOT-RACE, 474 (?) B.C.

YE Muses, we shall revel forth from Apollo's fane at Sicyon unto the newly-founded Aetna, where doors flung open wide are too narrow for all the guests, even unto the rich palace of Chromius; but do ye make a sweet strain of verse.[1] For, mounting his chariot of victorious steeds, he proclaimeth a song in honour of the Mother (Lêtô) and of her twin offspring (Apollo and Artemis), who hold united sway over lofty Pytho.

Now there is a saying among men, that it is not meet that a deed nobly done should be buried silently in the ground, and a lay divine of verse is well fitted for loud acclaim. But we shall wake the pealing lyre, shall wake the flute, in honour of the most exalted of all contests with the steed,—contests which Adrastus at the streams of Asôpus[2] founded in honour of Phoebus; and when I make mention thereof, I shall deck with loudly-sounding words of praise the hero who, erst, when he was monarch there, exalted and glorified his city with fresh festivals and contests that prove men's strength, and with chariots of cunning work. For, of old

[1] πράσσεται, written in an erasure in *D*, is preferred by Fennell and Bury :—" but he (Chromius) exacts the debt of a sweet strain of verse."

[2] A river rising near Phliûs, and flowing past Sicyon.

φεῦγε γὰρ Ἀμφιαρῆ ποτε θρασυμήδεα καὶ δεινὰν
 στάσιν
πατρῴων οἴκων ἀπό τ' Ἄργεος· ἀρχοὶ δ' οὐκ ἔτ'
 ἔσαν Ταλαοῦ παῖδες, βιασθέντες λύᾳ.
κρέσσων δὲ καππαύει δίκαν τὰν πρόσθεν ἀνήρ.

στρ. δ'

ἀνδροδάμαντ' Ἐριφύλαν, ὅρκιον ὡς ὅτε πιστόν,
δόντες Οἰκλείδᾳ γυναῖκα, ξανθοκομᾶν Δαναῶν
 ἔσσαν μέγιστοι καί ποτε
ἐσ<λὸν ἐς> ἑπταπύλους Θήβας ἄγαγον στρατὸν
 ἀνδρῶν αἰσιᾶν
οὐ κατ' ὀρνίχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν
 ἐλελίξαις οἴκοθεν μαργουμένους
στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.

στρ. ε'

φαινομέναν δ' ἄρ' ἐς ἄταν σπεῦδεν ὅμιλος ἱκέ-
 σθαι
χαλκέοις ὅπλοισιν ἱππείοις τε σὺν ἔντεσιν· Ἰσμη-
 νοῦ δ' ἐπ' ὄχθαισι γλυκὺν
νόστον ἐρεισάμενοι λευκανθέα σώματ' ἐπίαναν
 καπνόν·
ἑπτὰ γὰρ δαίσαντο πυραὶ νεογυίους φῶτας· ὁ δ'
 Ἀμφιάρῃ σχίσσεν κεραυνῷ παμβίᾳ
Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἅμ'
 ἵπποις,

14 πατρώων old mss, πατρῴων (edd.); πατέρων Triclinius; πατρίων Erasmus Schmid (s).

17 f. καί ποτε | ἐσ<λὸν ἐς> Boehmer, approved in Bury's *Isthmians* (1892) p. xiii: <δὴ τόθεν> | Boeckh (MF), <λαγέται> | (C); ‒ ◡ ‒ (S) | καί ποτ' ἐς.

23 ἐρεισάμενοι *B* (MFBuS), ἀμερσαμενοι ? S; ἐρυσάμενοι *D* and Triclinius; ἐρυσσάμενοι Hermann (BC).

σώματ' ἐπίαναν Hermann (BFBu): σώμασιν ἐπίαναν *BD*; σώμασ' ἐπίαναν Triclinius; σώμασι πίαναν Bergk (MCS).

time, Adrastus had fled from his ancestral home, even from Argos, before the bold-hearted Amphiaraüs and the dread sedition. Thus the sons of Talaüs were no longer rulers, as they had been over-powered by civil strife, but, when a stronger man cometh, he doeth away with existing right.

The man-quelling Eriphŷlê had been given as wife to Amphiaraüs, the son of Oicles, as a sure pledge, by the sons of Talaüs, and they then became the most mighty among the golden-haired Danaï; and, once on a day, they led to seven-gated Thebes a brave host of men on a march attended by no happy omens; for the son of Cronus, by whirling his levin-bolt, urged them in their frenzy not to go forth from their home, but to abstain from the journey. And so that company, with weapons of brass and trappings of horses, was hastening to plunge into manifest doom, and, on the banks of Ismênus, when they had laid down their longings for a happy return to their home, as blanched corpses they fed fat the smoke ; for seven funeral piles feasted on the limbs of the young men; but, for the sake of Amphiaraüs, Zeus, with his all-powerful thunder-bolt, clave asunder the broad breast of earth, and buried him with his steeds, before his warrior-soul could be dishonoured

24 Ἀμφιάρηϊ *BD*, Ἀμφιάρῃ BMFCBu : Ἀμφιαρεῖ S.
σχίσε *B*², *σχίσεν* *D*²; *σχίσσεν* (BMFCS) : *σχίσσαις* *B*¹ (Bu, with *κρύψ' ἄνδρ' ἅμ'* in next line).

στρ. στʹ

δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατὰν
θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις
φεύγοντι καὶ παῖδες θεῶν.
εἰ δυνατόν, Κρονίων, πεῖραν μὲν ἀγάνορα φοινι-
κοστόλων
ἐγχέων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλ-
λομαι ὡς πόρσιστα, μοῖραν δ' εὔνομον
αἰτέω σε παισὶν δαρὸν Αἰτναίων ὀπάζειν,

στρ. ζʹ

Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμῖξαι
λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων
ψυχὰς ἔχοντες κρέσσονας
ἄνδρες. ἄπιστον ἔειπ'· αἰδὼς γὰρ ὑπὸ κρύφα
κέρδει κλέπτεται,
ἃ φέρει δόξαν. Χρομίῳ κεν ὑπασπίζων παρὰ
πεζοβόαις ἵπποις τε ναῶν τ' ἐν μάχαις
ἔκρινας ἂν κίνδυνον ὀξείας ἀϋτᾶς,

στρ. ηʹ

οὕνεκεν ἐν πολέμῳ κεῖνα θεὸς ἔντυεν αὐτοῦ
θυμὸν αἰχματὰν ἀμύνειν λοιγὸν Ἐνυαλίου. παῦροι
δὲ βουλεῦσαι φόνου
παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀν-
δρῶν στίχας
χερσὶ καὶ ψυχᾷ δυνατοί· λέγεται μὰν Ἕκτορι
μὲν κλέος ἀνθῆσαι Σκαμάνδρου χεύμασιν
ἀγχοῦ, βαθυκρήμνοισι δ' ἀμφ' ἀκταῖς Ἑλώρου,

στρ. θʹ

ἔνθα Ῥέας πόρον ἄνθρωποι καλέοισι, δέδορκεν

28 φοινικοστόλων Mezger, Bury : Φοιν. BMFCS.
35 ἂν' (= ἀνὰ) Heyne, Bergk.
41 ἔνθα Ῥέας Boeckh n.c. (CBuS) : ἔνθ' Ἀρείας mss (MF) ; ἔνθ' Ἀρέας B[1].

by his being stricken in the back by the spear of Periclymenus. For, amid panics sent from heaven, even the offspring of gods betake themselves to flight.

If it be possible, O son of Cronus, I would fain defer, as long as may be, this fierce arbitrament of empurpled spears,[1] this contest for life and death, but I pray thee, O father Zeus, long to bestow on the men of Aetna the blessing of righteous laws, and to gladden the people by splendid celebrations in their city. There, as thou knowest, there are lovers of horsemanship, and heroes who have souls superior to wealth. My words are hard to believe; for honour is secretly beguiled by greed, honour that bringeth renown. Hadst thou been shield-bearer to Chromius, amid footmen or horses, or in conflicts of ships,[2] thou wouldest have marked the peril of keen conflict, because, in war, it was that honour divine[3] who harnessed his warrior-soul to repel the onslaught of the god of battle. But few have the power of conspiring with hand and soul to turn back upon the ranks of the foe the rolling cloud of carnage at their feet; verily, for Hector did glory bloom beside the streams of Scamander, and, about the banks of the Helôrus with their craggy cliffs, at the place which men

[1] *φοινικοστόλων* is an adjective (like *λινόστολος*, *φοινικοείμων*), not a proper name, as supposed by the scholiast. But the adjective, while referring primarily to such a sanguinary enterprise as that of the Seven against Thebes above-mentioned, also alludes to the Phoenicians of Carthage, who were continually threatening Sicily (so Mezger and Bury).

[2] At the battle off Cumae, 474 B.C. Cp. *P.* i 71–75.

[3] *Αἰδὼς* is here personified as a goddess.

παιδὶ τοῦθ᾽ Ἁγησιδάμου φέγγος ἐν ἁλικίᾳ πρώτᾳ·
τὰ δ᾽ ἄλλαις ἁμέραις
πολλὰ μὲν ἐν κονίᾳ χέρσῳ, τὰ δὲ γείτονι πόντῳ φάσομαι.
ἐκ πόνων δ᾽, οἳ σὺν νεότατι γένωνται σύν τε δίκᾳ,
τελέθει πρὸς γῆρας αἰὼν ἁμέρα.
ἴστω λαχὼν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

στρ. ι'

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται
κῦδος, οὐκ ἔστι πρόσωθεν θνατὸν ἔτι σκοπιᾶς
ἄλλας ἐφάψασθαι ποδοῖν.
ἡσυχία δὲ φιλεῖ μὲν συμπόσιον· νεοθαλὴς δ᾽ αὔξεται
μαλθακᾷ νικαφορία σὺν ἀοιδᾷ· θαρσαλέα δὲ παρὰ κρητῆρα φωνὰ γίνεται.
ἐγκιρνάτω τίς νιν, γλυκὺν κώμου προφάταν,

στρ. ια'

ἀργυρέαισι δὲ νωμάτω φιάλαισι βιατὰν
ἀμπέλου παῖδ᾽, ἅς ποθ᾽ ἵπποι κτησάμεναι Χρομίῳ
πέμψαν θεμιπλέκτοις ἁμᾷ
Λατοΐδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ πάτερ,
εὔχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν, ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις
νίκαν, ἀκοντίζων σκοποῖ᾽ ἄγχιστα Μοισᾶν.

47 *οὐκ ἔστι πρόσωθεν* Boehmer (S): *οὐκέτι πόρσω B*, *οὐκ ἔστι πρόσω D*; *οὐκέτ᾽ ἐστὶ πόρσω* Triclinius (BM); *οὐκ ἔνεστι πόρσω* Pauw (FC); *οὐ πόρσω πόρος τις* Bury.
48 ἡσυχία old mss (MBuS); ἀσυχία V: ἡσυχίαν Triclinius (BC).
52 ἁμᾷ S; ἅμα scholia, Erasmus Schmid (edd.): ἀμφὶ mss.
55 *σκοποῖ᾽* Ahrens (MFCBuS): *σκοποῦ* mss (B).

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[1] "At whose mouth is that which men call the Ford (or Passage) of Rhea," *i.e.* the Ionian Sea. Cp. *N.* iv 53, Ἰόνιον πόρον, and Aeschylus, *P.V.* 826, μέγαν κόλπον Ῥέας. The

call "the Passage of Rhea,"[1] this light hath dawned upon the son of Hâgêsidâmus, in his earliest manhood; and I shall tell of the honours he won at other times, many amidst the dust of dry land, and many on the neighbouring sea.[2] But, out of labours undertaken with the aid of youth and right, there cometh a gentle life at the approach of eld. Let him know full well that he hath had wondrous bliss allotted him by the gods. For, if any man winneth famous glory, as well as goodly store of wealth, further than this it is no longer possible for a mortal to plant his feet on any higher eminence.

But peace loveth the banquet, and a victor's fame flourisheth anew by help of gentle song, and the voice waxeth brave beside the goblet. Let some one mix the wassail-bowl,—that sweet prompter of the triumph-song, and let him hand around the potent produce of the vine in those silver cups which the steeds erst won for Chromius, and sent to him, together with the duly twined garlands of Latona's son, from holy Sicyon. O father Zeus, I pray that I may sound the praises of this deed of prowess by the favour of the Graces, and that I may excel many a bard in honouring victory by my verses, shooting my dart of song nearest of all to the mark of the Muses.

alternatives Ῥείας and Ἀρείας, mentioned in one of the scholia, imply that Ῥέας must have been written Ῥείας, and ἔνθα Ῥείας wrongly divided as ἔνθ' Ἀρείας. To make the latter intelligible, we have awkwardly to understand κρήνης or πηγῆς, "the place which men call the Ford of Ares' fountain." The change, which introduces the "Ionian Sea," and "the mouth of the Helôrus," is opposed, however, by Freeman, on the ground that the battle "must have been fought a good way inland" (*Sicily*, ii 492). In the battle of the Helôrus, 492 B.C., Chromius fought on the side of Hippocrates, tyrant of Gela, and defeated the Syracusans. [2] At the battle off Cumae.

NEMEAN X

FOR THEAEUS OF ARGOS

INTRODUCTION

This poem commemorates the victory in the wrestling match, which had been twice won by Theaeus of Argos in the festival of Hêra known as the Hecatomboea. The victor had already been successful in wrestling-matches at the Panathenaic festival at Athens, and also in the Pythian, Isthmian, and Nemean games; and he was now preparing to compete at Olympia.

From the fact that Amphitryon is called an Argive and not a Mycenean, it has been inferred that the Ode is later than 468, the date of the overthrow of Mycenae by Argos. Again, since the Argives, as allies of Athens, fought against Thebes, the city of Pindar, in 458, it is argued that the Ode is earlier than that year. The victor was preparing to compete at the Olympic games of 464 or 460; thus the date of the Ode may be either 465, or 463, or 461. 463 is accepted as the approximate date by Schröder. Gaspar, however, assigns it to 500 B.C., thus placing it among Pindar's earliest Odes.

The Graces are summoned to celebrate Argos, the city of Hêra (1–3), a city famous for its legendary glories (4–18).

Pausing in his recital of those glories, the poet sings of wrestling in connection with the festival of Hêra (19–23), at which the victor has been twice triumphant; he has also won prizes at the Pythian, Isthmian, and Nemean games, and may Zeus grant his prayer for a victory at Olympia, for which his Panathenaic prize is a happy omen (24–36). His victory is due to his inherited merits, and to the blessing of the Graces, and of Castor and Polydeuces. Victories of his maternal ancestors, some of whom hospitably entertained those heroes (37-54).

The death of Castor and the devotion of Polydeuces (54–90).

X.—ΘΕΑΙῼ ΑΡΓΕΙῼ

ΠΑΛΑΙΣΤῌ

στρ. α′

Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν, Χάριτες,
Ἄργος Ἥρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται δ᾽ ἀρεταῖς
μυρίαις ἔργων θρασέων ἕνεκεν.
μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνος·
πολλὰ δ᾽ Αἰγύπτῳ καταοίκισθεν ἄστη ταῖς Ἐπάφου παλάμαις·
οὐδ᾽ Ὑπερμνήστρα παρεπλάγχθη, μονόψαφον ἐν κολεῷ κατασχοῖσα ξίφος.

ἀντ. α′

Διομήδεα δ᾽ ἄμβροτον ξανθά ποτε Γλαυκῶπις ἔθηκε θεόν·
γαῖα δ᾽ ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέλεσιν
μάντιν Οἰκλείδαν, πολέμοιο νέφος·
καὶ γυναιξὶν καλλικόμοισιν ἀριστεύει πάλαι·
Ζεὺς ἐπ᾽ Ἀλκμήναν Δανάαν τε μολὼν τοῦτον κατέφανε λόγον·

5 *καταοίκισθεν* S; *κατῴκισθεν* vulgo; *τὰ κατῴκισεν* (BF); *τὰ κατέκτιθεν* (MC); *κατενάσσατο* Hardie *C.R.* iv 318, *κτίσεν Ἰναχὶς* Bury, *ib.* vii 347.
6 *Ὑπερμνήστρα D*, Triclinius (BFBu): —*μήστρα B* (MOS).

X.—FOR THEAEUS OF ARGOS

WINNER IN THE WRESTLING-MATCH, 463 (?) B.C.

Chant, ye Graces, the city of Danaüs and his fifty daughters on their gorgeous thrones, even Argos, the home of Hêra, home meet for a goddess; for it is lit up with countless distinctions by reason of deeds of prowess. Long indeed is the legend of Perseus and the Gorgon Medûsa,[1] and many are the cities which were founded in Egypt by the hands of Epaphus[2]; nor did Hypermnêstra wander from the path of honour, when she restrained in her scabbard her sword of solitary purpose.[3] And of old did the grey-eyed goddess of the golden hair make Diomêdês an immortal god[4]; and, near unto Thebes, the earth, thunder-stricken by the bolts of Zeus, swallowed up the seer Amphiaraüs,[5] that storm-cloud of the fray; and of old is Argos famous for its fair-haired dames. Zeus, by his visit to Alcmênê and to Danaë, made this saying true beyond dispute.

[1] The head of Medûsa, who was slain by the Argive hero Perseus, was buried under a mound near the market-place of Argos (Pausanias, ii 21, 6).

[2] Son of Zeus and Io; king of Egypt, father of Libya, and builder of Memphis.

[3] When the fifty sons of Aegyptus were murdered by the fifty daughters of his twin-brother, Danaüs, king of Argos. Lynceus alone was spared by his wife, Hypermnêstra (cp. Horace, *Carm.* iii 11, 33).

[4] The Argive hero, Diomêdês, received from Athênê the gift of immortality which she had intended to confer on his father Tydeus.

[5] The great prophet and hero of Argos.

πατρὶ δ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθείᾳ συνάρμοξεν δίκᾳ·

ἐπ. α'

θρέψε δ' αἰχμὰν Ἀμφιτρύωνος. ὁ δ' ὄλβῳ φέρτατος
ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὅπλοις
Τηλεβόας ἔναρεν· τῷ ὄψιν ἐειδόμενος
ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν
σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὗ κατ' Ὄλυμπον
ἄλοχος Ἥβα τελείᾳ παρὰ ματέρι βαίνοισ' ἔστι, καλλίστα θεῶν.

στρ. β'

βραχύ μοι στόμα πάντ' ἀναγήσασθ', ὅσων Ἀργεῖον ἔχει τέμενος
μοῖραν ἐσλῶν· ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς ἀντιάσαι·
ἀλλ' ὅμως εὔχορδον ἔγειρε λύραν,
καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλκεος
δᾶμον ὀτρύνει ποτὶ βουθυσίαν Ἥρας ἀέθλων τε κρίσιν·
Οὐλία παῖς ἔνθα νικάσαις δὶς ἔσχεν Θεαῖος εὐφόρων λάθαν πόνων.

ἀντ. β'

ἐκράτησε δὲ καί ποθ' Ἕλλανα στρατὸν Πυθῶνι, τύχᾳ τε μολὼν

12 πατρὶ δ' in lemma to scholium in *D* (CBuS): πατρί τ' *BD* (BMF).

15 ἔναρεν· τῷ Mingarelli (S), — τῷ <δ'> O: ἔναρε or -εν τί οἱ mss; -εν καί οἱ B; ἐναρόντος M; ἔναρ', ἔν θ' οἱ F; ἐναρόντι οἱ Bury.

She hath also united the fruit of discretion with even-handed justice in the father of Adrastus[1] and in Lynceus[2]; and, again, she nourished the warrior Amphitryon, who, when, clad in brazen armour, he had slain the Têleboae, had the surpassing fortune to enter into kinship with Zeus. In semblance of Amphitryon, Zeus, the king of the immortals, entered the hall of that hero, bearing the dauntless seed of Heracles, whose bride Hêbê, fairest of goddesses, walketh for ever in Olympus beside her mother Hêra, who maketh marriage perfect. My mouth is of small measure to tell all the story, to wit all the fair things, of which the holy precinct of Argos hath a share. There is, moreover, the envy of man, which is grievous to encounter; natheless, awake the well-strung lyre, and muse upon those feats of wrestling.

Lo! the contest for the shield of bronze calleth the people to the sacrifice of oxen in honour of Hêra, and to the award of the prizes. There it was that the son of Ulias, Theaeus, was twice victorious, and thus gat him oblivion of toils that were bravely borne; and, once upon a time, he was also victor over the Hellenic host at Pytho, and, coming with better

[1] Talaüs, king of Argos.
[2] Successor of Danaüs as king of Argos.

καὶ τὸν Ἰσθμοῖ καὶ Νεμέᾳ στέφανον, Μοίσαισί τ' ἔδωκ' ἀρόσαι,
τρὶς μὲν ἐν πόντοιο πύλαισι λαχών,
τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.
Ζεῦ πάτερ, τῶν μὰν ἔραται φρενί, σιγᾷ οἱ στόμα· πᾶν δὲ τέλος
ἐν τὶν ἔργων· οὐδ', ἀμόχθῳ καρδίᾳ προσφέρων τόλμαν, παραιτεῖται χάριν·

ἐπ. β'

γνώτ' ἀείδω οἶ τε καὶ ὅστις ἁμιλλᾶται περὶ
ἐσχάτων ἄθλων κορυφαῖς· ὕπατον δ' ἔσχεν Πίσα
Ἡρακλέος τεθμόν· ἁδεῖαί γε μὰν ἀμβολάδαν
ἐν τελεταῖς δὶς Ἀθαναίων νιν ὀμφαὶ
κώμασαν· γαίᾳ δὲ καυθείσᾳ πυρὶ καρπὸς ἐλαίας
ἔμολεν Ἥρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἕρκεσιν παμποικίλοις.

στρ. γ'

ἕπεται δέ, Θεαῖε, ματρώων πολύγνωτον γένος ὑμετέρων
εὐάγων τιμὰ Χαρίτεσσί τε καὶ <σὺν> Τυνδαρίδαις θαμάκις.
ἀξιωθείην κεν, ἐὼν Θρασύκλου
Ἀντία τε ξύγγονος, Ἄργει μὴ κρύπτειν φάος
ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προίτοιο τόδ' ἱπποτρόφον

31 *ἀείδω οἶ τε* Kayser (CS): *ἀείδω θεῷ τε* mss (BMFBu), *Θεαίῳ τε* Hermann, Dissen.

38 <*σὺν*> Erasmus Schmid (edd.).

41 f. *ὅσαις Προίτοιο τόδ' ἱπποτρόφον* | *ἄστυ θάλησεν* BM and F (who proposes *Προίτου θέσαν ἱππ.* | *ἄστυ θαλῆσαι*); *ἕταις Προίτοιο κτλ.* Bury; — *καθ'* (Rauchenstein) *ἱππ.* | *ἄστυ θάλλησαν* C; *ὅσαις ἱππ. ἄστυ τὸ Προί|τοιο θάλησεν* mss (S); *ὅσαις Προίτοιό τ' ἀν' ἱπποτρόφον* | *ἄστυ θάλησαν* Bergk[4].

fortune, he won the crown at the Isthmus and at Nemea, and gave the Muses a field for their tilling, for he had thrice won the crown at the portals of the sea, and thrice also on the hallowed ground, according to the ordinance of Adrastus. O father Zeus, his mouth is dumb of his heart's desire, but the end of all labours resteth in thine hands alone ; nor doth he, with a heart that shrinketh from toil, pray amiss for thy grace, for he bringeth a spirit of daring. The burden of my song is familiar to himself, and to all who strive for the chief crown in the foremost of the games. Highest indeed is the ordinance of Heracles, which was granted to Pisa. Yet, amid the sacred rites of the Athenians, twice did voices sweet exalt him in the prelude of a triumphal ode, and in earth baked by the fire came the olive oil in richly painted vases to the manly people of Hêra.[1] But full often, Theaeus, doth the glory of successful contests attend on the famous race of the maternal ancestors of your house, by the favour of the Graces and the twin sons of Tyndareüs. Were I a kinsman of Thrasyclus and of Antias, I should deem it meet in no wise to veil the light of mine eyes. For with how many victories hath the city of Proetus[2] flourished, this

[1] Vases filled with the olive oil of Attica were given as prizes at the Panathenaic festivals of Athens. These prizes had been won by the Argive hero of this ode.

[2] Proetus and his twin-brother, Acrisius, contended for the kingdom of Argos, which they ultimately agreed to divide between them.

ἄστυ θάλησεν Κορίνθου τ' ἐν μυχοῖς καὶ Κλεωναίων πρὸς ἀνδρῶν τετράκις·

ἀντ. γ'

Σικυωνόθε δ' ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις ἐπέβαν,
ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις·
ἀλλὰ χαλκὸν μυρίον οὐ δυνατὸν
ἐξελέγχειν· μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς·
ὅντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι πόλιες
καὶ Λύκαιον πὰρ Διὸς θῆκε δρόμῳ, σὺν ποδῶν χειρῶν τε νικᾶσαι σθένει.

ἐπ. γ'

Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν πὰρ Παμφάη
καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσιν
ἐγγενὲς ἔμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ
εὐρυχόρου ταμίαι Σπάρτας ἀγώνων
μοῖραν Ἑρμᾷ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,
μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὰν θεῶν πιστὸν γένος.

στρ. δ'

μεταμειβόμενοι δ' ἐναλλὰξ ἁμέραν τὰν μὲν παρὰ πατρὶ φίλῳ
Δὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας,
πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ
τοῦτον, ἢ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ,
εἵλετ' αἰῶνα φθιμένου Πολυδεύκης Κάστορος ἐν πολέμῳ.

48 δόμῳ Abel, Bury (retracted *Isth.* p. xiii).

city that breedeth horses! and four times in the glens of Corinth, and at the hand of the men of Cleônae.[1] But from Sicyon, they returned with silver wine-cups, and from Pellana with their shoulders clad with softest woofs,[2] while the countless prizes of bronze it is impossible to reckon,—for it were a work of longer leisure to number them,—the bronze, which Cleitôr and Tegea[3] and the high-throned cities of the Achaeans[4] and the Lycaean mount set by the race-course of Zeus as prizes for man to win by strength of feet and hands.

But, since Castor and his brother Polydeuces came to Pamphaës, in quest of friendly entertainment, it is no marvel that it should be a mark of their race to be good athletes, seeing that, along with Hermês and Heraclês, the guardians of Sparta's spacious dancing-floor cause their ordinance of the games to prosper, caring in very deed for men who strive lawfully. Verily faithful is the race of the gods.

In alternate changes the twin brethren spend the one day beside their dear father Zeus and, the other, down in the hollow earth in the depths of Therapnê, thus fulfilling an equal lot, since, when Castor was slain in war, Polydeuces preferred this life to being wholly a god and dwelling in heaven. For,

[1] The site of the Nemean games lay between Phliûs and Cleônae, and the management of the games was at this time in the hands of the Cleônaeans. Cp. *N.* iv 17.

[2] The prize at Pellana was a woollen cloak. Cp. *O.* ix 97.

[3] The games at Cleitôr were in honour of Persephonê and Dêmêtêr; and those at Tegea, in honour of Athênê Aleaea (Pausanias viii 21, 2, and 47, 3).

[4] Some of the loftily situated cities of Achaia are named in *Il.* ii 573 f.

τὸν γὰρ Ἴδας ἀμφὶ βουσίν πως χολωθεὶς ἔτρωσεν χαλκέας λόγχας ἀκμᾷ.

ἀντ. δ´

ἀπὸ Ταϋγέτου πεδαυγάζων ἴδεν Λυγκεὺς δρυὸς ἐν στελέχει
ἡμένος. κείνου γὰρ ἐπιχθονίων πάντων γένετ᾽ ὀξύτατον
ὄμμα. λαιψηροῖς δὲ πόδεσσιν ἄφαρ
ἐξικέσθαν, καὶ μέγα ἔργον ἐμήσαντ᾽ ὠκέως,
καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός. αὐτίκα γὰρ
ἦλθε Λήδας παῖς διώκων· τοὶ δ᾽ ἔναντα στάθεν τύμβῳ σχεδὸν πατρωΐῳ·

ἐπ. δ´

ἔνθεν ἁρπάξαντες ἄγαλμ᾽ Ἀΐδα, ξεστὸν πέτρον,
ἔμβαλον στέρνῳ Πολυδεύκεος· ἀλλ᾽ οὔ νιν φλάσαν,
οὐδ᾽ ἀνέχασσαν· ἐφορμαθεὶς δ᾽ ἄρ᾽ ἄκοντι θοῷ
ἤλασε Λυγκέος ἐν πλευραῖσι χαλκόν.
Ζεὺς δ᾽ ἐπ᾽ Ἴδᾳ πυρφόρον πλᾶξε ψολόεντα κεραυνόν·
ἅμα δ᾽ ἐκαίοντ᾽ ἔρημοι. χαλεπὰ δ᾽ ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων.

στρ. ε´

ταχέως δ᾽ ἐπ᾽ ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ Τυνδαρίδας,
καί νιν οὔπω τεθναότ᾽, ἄσθματι δὲ φρίσσοντα πνοὰς ἔκιχεν.
θερμὰ δὴ τέγγων δάκρυα στοναχαῖς
ὄρθιον φώνασε· "Πάτερ Κρονίων, τίς δὴ λύσις

60 ἀκμᾷ Pauw (BMFCS): αἰχμᾷ mss; ἀκᾷ 'point' Bury.
62 ἡμένος (Doric acc.) scholia in *BD* (Bury); ἥμενος *BD*; ἡμένως Triclinius; ἡμένους (BF); ἥμενον Aristarchus (MCS).

Idas being in some sort angered about his oxen, stabbed Castor with the point of his brazen spear. Keenly gazing from Taÿgetus, Lynceus saw them seated in the hollow of an oak; for, of all that live on earth, he had the keenest sight; and Lynceus and Idas, those sons of Aphareus, at once with swift feet reached the spot, and quickly contrived a great deed, and themselves suffered dread punishment by the hands of Zeus, for immediately the son of Leda (Polydeuces) came in pursuit. But they were stationed hard by the tomb of their father, Aphareus; thence did they seize the carven stone that adorned the grave, and flung it against the breast of Polydeuces, but they crushed him not, nor drave him backward; but, rushing forward with his swift javelin, he thrust its brazen point into the ribs of Lynceus. And Zeus hurled against Idas a smouldering thunderbolt of fire; and in that lonely place they were consumed together; for men find it hard indeed to strive with those who are stronger. Then did the son of Tyndareüs (Polydeuces) swiftly return to his mighty brother, and found him not yet dead, but drawing his breath in convulsive gasps. Then it was that, shedding hot tears, amid moanings, he said aloud:

"O father, son of Cronus! when, O when will

ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ' ἐπίτειλον, ἄναξ.
οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν

ἀντ. ε'

καμάτου μεταλαμβάνειν." ὣς ἔννεπε· Ζεὺς δ' ἀντίος ἤλυθέ οἱ
καὶ τόδ' ἐξαύδασ' ἔπος· "Ἐσσί μοι υἱός· τόνδε δ' ἔπειτα πόσις
σπέρμα θνατὸν ματρὶ τεᾷ πελάσαις
στάξεν ἥρως. ἀλλ' ἄγε τῶνδέ τοι ἔμπαν αἵρεσιν
παρδίδωμ'· εἰ μὲν θάνατόν τε φυγὼν καὶ γῆρας ἀπεχθόμενον
αὐτὸς Οὔλυμπον θέλεις <ναίειν ἐμοὶ> σύν τ' Ἀθαναίᾳ κελαινεγχεῖ τ' Ἄρει,

ἐπ. ε'

ἔστι τοι τούτων λάχος· εἰ δὲ κασιγνήτου πέρι
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσσασθαι ἴσον,
ἥμισυ μέν κε πνέοις γαίας ὑπένερθεν ἐών,
ἥμισυ δ' οὐρανοῦ ἐν χρυσέοις δόμοισιν."
ὣς ἄρ' αὐδάσαντος οὐ γνώμᾳ διπλόαν θέτο βουλάν.
ἀνὰ δ' ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν χαλκομίτρα Κάστορος.

84 ἐθέλεις *BD* <ναίειν ἐμοὶ> Boeckh (s); οἰκεῖν σὺν ἐμοὶ scholium, <οἰκεῖν ἐμοὶ> Benedictus; θέλεις Triclinius <οἰκεῖν ἐμοὶ> C; νοεῖς <οἰκεῖν ἐμοὶ> Kayser; <νέμειν μέλλεις ἐμοὶ> M; οἰκεῖν αἶτος Οὐλύμπου θέλεις Bury.

85 τοι τούτων S; σοὶ τούτων mss (MFCBu): σοὶ μὲν τῶν Boeckh.

there be a release from sorrows? Bid me also die, O king, with this my brother. Honour hath perished, when a man is bereft of his friends; and, among mortals, few can be trusted in time of trouble to be partners in one's pain."

He ceased, and before him came Zeus, and spake in this wise:—

"Thou art my son, whereas Castor was begotten by thy mother's husband, of mortal seed, after thine own conception. But lo! I grant thee thy full choice in this; if thou desirest to escape death and grievous eld, and to dwell thyself in Olympus with me, and with Athênê, and with Arês of the darksome spear, thou canst have this lot appointed thee. But, if thou contendest for thy brother, and art minded to have an equal share with him in all things, then mayest thou breathe for half thy time beneath the earth, and for half thy time in the golden homes of heaven."

When thus the god had spoken, the hero had no double purpose in his heart; and Zeus opened once more the eye, and then released the voice of the bronze-clad warrior, Castor.[1]

[1] *i.e.* Zeus restored Castor to life.

NEMEAN XI

FOR ARISTAGORAS OF TENEDOS

INTRODUCTION

This is an "installation ode" sung in honour of Aristagoras on his entering on office as President of the Council of the island of Tenedos. He is described as a person of local athletic distinction in the wrestling-ring and the pancratium, and it is suggested that, but for the timidity of his parents, he might have competed with success at the Pythian and Olympic games. According to one of the MSS, he is the son not of Arcesilas, but of Agesilas, or Agesilaüs. If so, he may have been an elder brother of Theoxenus of Tenedos, a son of Agesilas, and a favourite of Pindar, who wrote a poem in praise of Theoxenus (fragment 123), and died in his arms at Argos.[1] The Ode has been conjecturally assigned to 446 B.C.; in any case, it is among the poet's latest works.

After invoking Hestia, the goddess of the hearth of the State (1–10), the poet praises Aristagoras (11 f), and reminds him that, for all his wealth and strength, he is mortal (13–16); he recounts his

[1] Wilamowitz, *Berlin Akad.* 1909, 829–835.

athletic victories in local contests (17–21), and suggests that it was only the timidity of his parents that had debarred him from being victorious at Olympia (22–29). Timidity is no less harmful than rashness (29–32). His noble descent (33–37), the athletic distinctions of his family (37–43). We embark on heroic schemes, although we cannot foresee the future (43–46). To our love of gain we must set a limit. Too keen are the pangs that arise from indulging in unattainable desires (47 f).

XI.—ΑΡΙΣΤΑΓΟΡᾼ ΤΕΝΕΔΙῼ

ΠΡΥΤΑΝΕΙ

στρ. α'

Παῖ Ῥέας, ἅ τε πρυτανεῖα λέλογχας, Ἑστία,
Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου Ἥρας,
εὖ μὲν Ἀρισταγόραν δέξαι τεὸν ἐς θάλαμον,
εὖ δ' ἑταίρους ἀγλαῷ σκάπτῳ πέλας,
οἵ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον,

ἀντ. α'

πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρώταν θεῶν,
πολλὰ δὲ κνίσσᾳ· λύρα δέ σφι βρέμεται καὶ ἀοιδά·
καὶ ξενίου Διὸς ἀσκεῖται Θέμις ἀενάοις
ἐν τραπέζαις. ἀλλὰ σὺν δόξᾳ τέλος
δωδεκάμηνον περᾶσαι σὺν ἀτρώτῳ κραδίᾳ,

ἐπ. α'

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἁγησίλαν,
καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε ξύγγονον.
εἰ δέ τις ὄλβον ἔχων μορφᾷ παραμεύσεται ἄλλους,
ἔν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,

8 αἰενάοις S.

10 περᾶσαι σὺν ? Boeckh (FBu); περάσαι σὺν mss (C): περᾶσαί νιν Dissen (MS).

11 Ἁγησίλαν Wilamowitz (1909), p. 833, cp. frag. 123 (88) 9, on Theoxenus of Tenedos, υἱὸν — Ἁγησίλα. (S); ἀγησίλαν B; Ἀγεσίλαν P. Maas: Ἀρκεσίλαν D (BMFCBu).

13 μορφᾷ mss — ἄλλους Hartung (CS); μορφᾷ — ἄλλων mss (F); μορφὰν Boeckh — ἄλλων mss (BM); μορφᾷ περαμεύσεται ἄλλων Bury.

XI.—FOR ARISTAGORAS OF TENEDOS

ON HIS ELECTION AS PRESIDENT OF THE COUNCIL, 446 (?) B.C.

Daughter of Rhea, who hast the hearths of States allotted to thy care, Hestia, thou sister of Zeus supreme and of Hêra, the consort of his throne! welcome Aristagoras to thy hall, welcome also, to a place beside thy gleaming sceptre, those comrades who, while paying due honour unto thee, are upholding Tenedos, oft with libations adoring thee, as first of the goddesses, and oft with savour of sacrifice. At their bidding peal the lyre and the lay; and Themis is venerated ever at the perpetual feasts ruled by the god of hospitality.

Heaven grant that he may pass with glory through his time of twelve moons with heart unscathed. As for our hero, I deem his father Hâgêsilas blessed, and I praise his own goodly frame, and his inborn constancy of soul. But, if any man who hath riches, excelleth others in beauty of form, and is wont to display prowess by his courage in the games, let him

θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἁπάντων γᾶν ἐπιεσσόμενος.

στρ. β′

ἐν λόγοις δ᾽ ἀστῶν ἀγαθοῖσί νιν αἰνεῖσθαι χρεών,
καὶ μελιγδούποισι δαιδαλθέντα μελιζέμεν ἀοιδαῖς.
ἐκ δὲ περικτιόνων ἑκκαίδεκ᾽ Ἀρισταγόραν
ἀγλααὶ νῖκαι πάτραν τ᾽ εὐώνυμον
ἐστεφάνωσαν πάλᾳ καὶ μεγαυχεῖ παγκρατίῳ.

ἀντ. β′

ἐλπίδες δ᾽ ὀκνηρότεραι γονέων παιδὸς βίαν
ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπίᾳ ἄθλων.
ναὶ μὰ γὰρ ὅρκον, ἐμὰν δόξαν παρὰ Κασταλίᾳ
καὶ παρ᾽ εὐδένδρῳ μολὼν ὄχθῳ Κρόνου
κάλλιον ἂν δηριώντων ἐνόστησ᾽ ἀντιπάλων,

ἐπ. β′

πενταετηρίδ᾽ ἑορτὰν Ἡρακλέος τέθμιον
κωμάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις
ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὖχαι
ἐξ ἀγαθῶν ἔβαλον· τὸν δ᾽ αὖ καταμεμφθέντ᾽ ἄγαν
ἰσχὺν οἰκείων παρέσφαλεν καλῶν
χειρὸς ἕλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

στρ. γ′

συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι
αἷμ᾽ ἀπὸ Σπάρτας· Ἀμύκλαθεν γὰρ ἔβα σὺν Ὀρέστᾳ,
Αἰολέων στρατιὰν χαλκεντέα δεῦρ᾽ ἀνάγων·
καὶ παρ᾽ Ἰσμηνοῦ ῥοὰν κεκραμένον
ἐκ Μελανίπποιο μάτρωος. ἀρχαῖαι δ᾽ ἀρεταὶ

17 ἀγαθοῖσί Triclinius νιν αἰνεῖσθαι (MF), — μιν — (BC): ἀγαθοῖς μὲν αἰνεῖσθαι old mss; — ἐπαινεῖσθαι Bury; ἀγαθοῖσιν ἐπαιν. S.

remember that the limbs he is robing are mortal, and that, in the end of all, he will be clad in a vesture of clay. Yet right it is that he should be praised with friendly words by his fellow citizens; right it is that we should celebrate him by adorning his fame with honey-sweet strains. For, by those who dwell around him, Aristagoras and his famous clan were crowned by sixteen glorious victories in the wrestling-match and in the proud pancratium. But the halting hopes of his parents restrained his strength, as a boy, from competing for the prizes at Pytho and Olympia. Else, I solemnly aver that, in my judgment, had he entered the lists, he would have returned with greater glory than his rivals, whether they strove beside Castalia, or beside the tree-clad hill of Cronus, after celebrating the quadrennial festival ordained by Heracles, and after binding his hair with gleaming garlands. But, among mortals, *one* is cast down from his blessings by empty-headed conceit, whereas *another*, underrating his strength too far, hath been thwarted from winning the honours within his reach, by an uncourageous spirit that draggeth him back by the hand.

It was easy indeed to infer his Spartan descent from Peisander of old, who came from Amyclae with Orestes, bringing hither an armed host of Aeolians, and also the blending of his blood with that of his mother's ancestor Melanippus, beside the stream of

ἀντ. γʹ

ἀμφέροντ᾽ ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος·
ἐν σχερῷ δ᾽ οὔτ᾽ ὦν μέλαιναι καρπὸν ἔδωκαν ἄρουραι,
δένδρεά τ᾽ οὐκ ἐθέλει πάσαις ἐτέων περόδοις
ἄνθος εὐῶδες φέρειν πλούτῳ ἴσον,
ἀλλ᾽ ἐν ἀμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει

ἐπ. γʹ

μοῖρα. τὸ δ᾽ ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἕπεται
τέκμαρ· ἀλλ᾽ ἔμπαν μεγαλανορίαις ἐμβαίνομεν,
ἔργα τε πολλὰ μενοινῶντες· δέδεται γὰρ ἀναιδεῖ
ἐλπίδι γυῖα· προμαθείας δ᾽ ἀπόκεινται ῥοαί.
κερδέων δὲ χρὴ μέτρον θηρευέμεν·
ἀπροσίκτων δ᾽ ἐρώτων ὀξύτεραι μανίαι.

42 οὕτως ἔθνος Heyne (edd.): οὔτω σθένος mss.

Ismênus. But the virtues of olden time yield strong men, as their progeny, in alternate generations; for neither do the dark fields give us of their harvest for evermore, nor are the fruit-trees wont, in all the circling years, to bear a fragrant blossom equal in wealth of produce, but in alternation only. Even so is the race of mortal men driven by the breeze of destiny. As for that which cometh from Zeus, there is no clear sign in heaven that waiteth on man; but yet we embark upon bold endeavours, yearning after many exploits; for our limbs are fettered by importunate hope, while the tides of foreknowledge lie far away from our sight. In our quest of gain, it is right to pursue the due measure; but far too keen are the pangs of madness that come from unattainable longings.

THE ISTHMIAN ODES

ISTHMIAN I

FOR HERODOTUS OF THEBES

INTRODUCTION

The first Isthmian Ode celebrates the victory of Herodotus of Thebes in the chariot-race at the Isthmian games. His father, Asôpodôrus, is described as having in some sense, whether literally or metaphorically, suffered shipwreck, and as having come ashore at Orchomenus. The grammarian Didymus states that Asôpodôrus had been exiled from Thebes, and had taken refuge in Orchomenus, the city of his fathers. He may be safely identified with a person of that name not unknown in Greek History. Herodotus, in his account of the battle of Plataea, describes Asôpodôrus, son of Timander, as captain of a squadron of Theban cavalry, that charged certain Megarians and Phliasians with such effect that 600 were left dead on the field (Herodotus, ix 69). On the capture of the city, the leaders of the medizing party were given up to Pausanias, the Spartan commander, who afterwards caused them to be put to death (ix 86–88). Asôpodôrus, who had been so prominent an officer on the side of the Medes, may well have been, at the same time, sent into exile. In this Ode, the Thebans and Spartans are represented as allied in the persons of Iolaüs and Castor (17, 28–31). In 458, the year before the battle of Tanagra, in which the Lacedaemonians and Thebans defeated Athens, the alliance between Sparta and

Thebes was on the point of being accomplished. This Ode may, accordingly, be assigned to April 458, a few months before the Pythian games, for which (as well as for the Olympian games) Herodotus was training his horses.

Early in the Ode, the poet apologises to Dêlos for laying aside a poem, which he was writing in honour of Apollo on behalf of the island of Ceôs, to compose an Ode in praise of a Theban fellow-citizen, who was victor at the Isthmian games. The poem afterwards written on behalf of Ceôs was a paean in honour of Dêlos and Apollo, a large part of which has been discovered in Egypt, and published in the *Oxyrhynchus papyri*, v (1908) No. 841, pp. 18, 35 f, 88 f. See below, *Paean* iv.

The poet invokes the goddess of his native city, Thebes, while he begs Dêlos to excuse his delay in writing, on behalf of Ceôs, a paean to the Delian Apollo (1–10).

Six prizes have been lately won by Thebes (10–12), the birth-place of Heracles (12 f). In honour of the victor, the poet is prepared to compose a poem in praise of Castor or Iolaüs (14–16), whose athletic prowess he sets forth (17–31).

The victor's family, his father's exile and restoration to good fortune (32–40).

Cost and toil spent on athletic pursuits deserve the poet's praise (40–52). The victories of Herodotus cannot be enumerated within the limits of a brief ode (53–63). The poet hopes that he may also be victorious in the Pythian and Olympian games (64–67). Hoarding one's wealth and jeering at those who spend it, can only end in an inglorious death (67 f).

ΙΣΘΜΙΟΝΙΚΑΙ

I.—ΗΡΟΔΟΤῼ ΘΗΒΑΙῼ

ΑΡΜΑΤΙ

στρ. α'

Μᾶτερ ἐμά, τὸ τέον, χρύσασπι Θήβα,
πρᾶγμα καὶ ἀσχολίας ὑπέρτερον
θήσομαι. μή μοι κραναὰ νεμεσάσαι
Δᾶλος, ἐν ᾇ κέχυμαι.
τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς;
εἶξον, ὠπολλωνιάς· ἀμφοτερᾶν τοι χαρίτων σὺν θεοῖς ζεύξω τέλος,

ἀντ. α'

καὶ τὸν ἀκειρεκόμαν Φοῖβον χορεύων
ἐν Κέῳ ἀμφιρύτᾳ σὺν ποντίοις
ἀνδράσιν, καὶ τὰν ἁλιερκέα Ἰσθμοῦ
δειράδ'· ἐπεὶ στεφάνους
ἓξ ὤπασεν Κάδμου στρατῷ ἐξ ἀέθλων,
καλλίνικον πατρίδι κῦδος. ἐν ᾇ καὶ τὸν ἀδείμαντον Ἀλκμήνα τέκεν

ἐπ. α'

παῖδα, θρασεῖαι τόν ποτε Γηρυόνα φρίξαν κύνες.
ἀλλ' ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἅρματι τεθρίππῳ γέρας,
ἀνία τ' ἀλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω

7 ἀκειροκόμαν mss (edd.): ἀκερσεκόμαν s³, cp. *P.* iii 14, and *Paean*, iv 1.

THE ISTHMIAN ODES

I.—FOR HERODOTUS OF THEBES

WINNER IN THE CHARIOT-RACE, 458 (?) B.C.

O Mother mine, O Thêbê of the golden shield, I shall deem thy behest enough to outweigh all lack of leisure. Let not rocky Delos be indignant at me, for in her praise have I been fully spent. What is dearer to the good than noble parents? Give place, Apollo's isle; for, in very deed, by help of heaven shall I bring to an end both hymns of praise alike, by honouring in the dance, not only the unshorn Phoebus in wave-washed Ceôs with its mariners, but also the Isthmian reef that severeth seas asunder; since to the host of Cadmus that Isthmus gave from her games six garlands, to grace with glorious triumph my fatherland, the very land in which Alcmênê bare her dauntless son, before whom trembled erst the savage hounds of Gêryon.[1]

But I, while framing for Herodotus an honour for his chariot of four horses, and for his having plied the reins in his own hands and not another's, would

[1] The cattle of Gêryon, who lived in an island of the ocean near Gadeira, were guarded by a two-headed hound named Orthros. Heracles slew the hound, and carried off the cattle.

ἢ Καστορείῳ ἢ Ἰολάου ἐναρμόξαι νιν ὕμνῳ.
κεῖνοι γὰρ ἡρώων διφρηλάται Λακεδαίμονι καὶ Θήβαις ἐτέκνωθεν κράτιστοι·

στρ. β′

ἔν τ᾽ ἀέθλοισι θίγον πλείστων ἀγώνων,
καὶ τριπόδεσσιν ἐκόσμησαν δόμον
καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,
γευόμενοι στεφάνων
νικαφόρων· λάμπει δὲ σαφὴς ἀρετὰ
ἔν τε γυμνοῖσι σταδίοις σφίσιν ἔν τ᾽ ἀσπιδοδούποισιν ὁπλίταις δρόμοις,

ἀντ. β′

οἷά τε χερσὶν ἀκοντίζοντες αἰχμαῖς,
καὶ λιθίνοις ὁπότ᾽ ἐν δίσκοις ἵεν.
οὐ γὰρ ἦν πεντάθλιον, ἀλλ᾽ ἐφ᾽ ἑκάστῳ
ἔργματι κεῖτο τέλος.
τῶν ἀθρόοις ἀνδησάμενοι θαμάκις
ἔρνεσιν χαίτας ῥεέθροισί τε Δίρκας ἔφανεν καὶ παρ᾽ Εὐρώτᾳ πέλας,

ἐπ. β′

Ἰφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπαρτῶν γένει,
Τυνδαρίδας δ᾽ ἐν Ἀχαιοῖς ὑψίπεδον Θεράπνας οἰκέων ἕδος.
χαίρετ᾽. ἐγὼ δὲ Ποσειδάωνι Ἰσθμῷ τε ζαθέᾳ
Ὀγχηστίαισίν τ᾽ ἀϊόνεσσιν περιστέλλων ἀοιδὰν
γαρύσομαι τοῦδ᾽ ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν Ἀσωποδώρου πατρὸς αἶσαν

στρ. γ′

Ὀρχομενοῖό τε πατρῴαν ἄρουραν,
ἅ νιν ἐρειδόμενον ναυαγίαις

27 ἔργματι *B* (BM^{2}FBu), ἔρματι *D*, Fέργματι (M^1) : ἔργματι cs.

wed him to the strain of Castor or of Iolaüs, for, of all the heroes, they were the bravest charioteers, the one in Sparta born, in Thebes the other. And, in the games, they essayed the greatest number of contests, and decked their homes with tripods and cauldrons and with bowls of gold, by tasting of crowns victorious. Clear shineth their prowess, both in the courses of stript runners, and amid the warrior-races with the sounding shield; and in all the deeds of their hands, in flinging the spear, and whensoe'er they hurled the discs of stone. For, as yet, there was no pentathlum, but for each several feat a separate prize was set up. Full oft, with their hair enwreathed with coronals from these contests, did they appear beside the streams of Dircê, or hard by the Eurôtas, (by the first) the son of Iphiclês, clansman of the dragon's brood,[1] (by the other) the son of Tyndareüs, dwelling amid the Achaeans in his highland home of Therapnê.

Now fare ye well, while I, arraying with song Poseidon and the hallowed Isthmus and the shores of Onchêstus, shall, amid the honours of this hero, tell aloud of the fortune, the famous fortune of his sire Asôpodôrus, and of the ancestral glebe of Orchomenus, which welcomed him, when, hard pressed by shipwreck, he came in chilly plight from

[1] Cadmus slew the dragon, which guarded the fountain of Arês, and, on the advice of Athênê, sowed the dragon's teeth, out of which armed men grew up. The five survivors of these became the ancestors of the Thebans.

ἐξ ἀμετρήτας ἁλὸς ἐν κρυοέσσᾳ
δέξατο συντυχίᾳ·
νῦν δ᾽ αὖτις ἀρχαίας ἐπέβασε πότμος
συγγενὴς εὐαμερίας. ὁ πονήσαις δὲ νόῳ καὶ προμάθειαν φέρει·

ἀντ. γ′

εἰ δ᾽ ἀρετᾷ κατάκειται πᾶσαν ὀργάν,
ἀμφότερον δαπάναις τε καὶ πόνοις,
χρή νιν εὑρόντεσσιν ἀγάνορα κόμπον
μὴ φθονεραῖσι φέρειν
γνώμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ
ἀντὶ μόχθων παντοδαπῶν ἔπος εἰπόντ᾽ ἀγαθὸν ξυνὸν ὀρθῶσαι καλόν.

ἐπ. γ′

μισθὸς γὰρ ἄλλοις ἄλλος ἐφ᾽ ἔργμασιν ἀνθρώποις γλυκύς,
μηλοβότᾳ τ᾽ ἀρότᾳ τ᾽ ὀρνιχολόχῳ τε καὶ ὃν πόντος τρέφει·
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται·
ὃς δ᾽ ἀμφ᾽ ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἁβρόν,
εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολιατᾶν καὶ ξένων γλώσσας ἄωτον.

στρ. δ′

ἄμμι δ᾽ ἔοικε Κρόνου σεισίχθον᾽ υἱὸν
γείτον᾽ ἀμειβομένοις εὐεργέταν
ἁρμάτων ἱπποδρόμιον κελαδῆσαι,
καὶ σέθεν, Ἀμφιτρύων,
παῖδας προσειπεῖν, τὸν Μινύα τε μυχὸν

41 *κατάκειται* mss : *᾽ντέταταί τις* Christ.
47 *ἐφ᾽ ἔργμασιν* *B* (BMFCBu), — *ἅρμασιν* *D* : *ἐπ᾽ ἔργμασιν* s.

out the boundless main. But now, once more, hath the fortune of his home embarked him on the fair weather of the olden days. Yet he, who hath suffered troubles, winneth forethought also in his heart; and, whensoever a man, with all his spirit, throweth himself into pursuit of prowess, sparing neither cost nor pains, 'tis meet that, when the prize is won, we should, with thoughts ungrudging, give him ennobling praise. For the wise poet finds it an easy boon, in requital for manifold toil, to say his good word, and thus, besides, to set on high the fame of the State. Aye! even as divers meeds for divers works are sweet to men, to the shepherd and to the ploughman, to the fowler and to him whom the sea doth nourish, while every man straineth his strength in defending his belly from weary famine; even so, whosoever winneth bright renown, either in the games or in war, receiveth the highest gain in the choicest praises of citizens and of strangers.

'Tis meet for us, in strains of grateful song, to sound aloud the praises of our neighbour, the earth-shaking son of Cronus, for blessing our chariots as the god of racing steeds.[1] 'Tis meet, again, to invoke thy sons,[2] Amphitryon, and the secluded valley of Minyas,[3] and Eleusis, the famous precinct

[1] Poseidon, of Onchêstus, is here described as the neighbour of Thebes.

[2] Heracles and Iolaüs, in whose honour the Heraclea and the Iolaia were held at Thebes.

[3] At Orchomenus.

καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσῖνα καὶ Εὔβοιαν ἐν γναμπτοῖς δρόμοις·

ἀντ. δʹ

Πρωτεσίλα, τὸ τεὸν δ᾽ ἀνδρῶν Ἀχαιῶν
ἐν Φυλάκᾳ τέμενος συμβάλλομαι.
πάντα δ᾽ ἐξειπεῖν, ὅσ᾽ ἀγώνιος Ἑρμᾶς
Ἡροδότῳ ἔπορεν
ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων
ὕμνος. ἦ μὰν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν μείζω φέρει.

ἐπ. δʹ

εἴη νιν εὐφώνων πτερύγεσσιν ἀερθέντ᾽ ἀγλααῖς
Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ᾽ ἐξαιρέτοις
Ἀλφεοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἑπταπύλοις
Θήβαισι τεύχοντ᾽. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,
ἄλλοισι δ᾽ ἐμπίπτων γελᾷ, ψυχὰν Ἀΐδᾳ τελέων οὐ φράζεται δόξας ἄνευθεν.

of Demêter, and Euboea too, among the circling race-courses. And I add, beside, thy sacred ground, Prôtesilas, in Phylacê,[1] the home of Achaean heroes. But to tell of all the victories that Hermes, lord of games, granted to Herodotus and his steeds, is reft from me by the brief limits of my song. Yea, full oft doth even that which is hushed in silence bring the greater joy. Heaven grant that, wafted on the beaming pinions of the voiceful Pierides, he yet may fill his hand with wreaths from Pytho, with choicest wreaths from the Alpheüs and the Olympian games, thus winning glory for seven-gated Thebes. But, if any one broodeth at home over hoarded wealth, and rejoiceth in oppressing others, he little thinketh that he is giving up his soul to death—death without glory.

[1] In Thessaly, on the Pagasaean gulf.

ISTHMIAN II

FOR XENOCRATES OF ACRAGAS

INTRODUCTION

The second Isthmian commemorates a victory in the chariot-race won in 477 (?) by Xenocrates of Acragas. The victory in question falls between the Sixth Pythian of 490, in honour of Xenocrates (and his son, Thrasybulus) and the Second and Third Olympian Odes of 476, in honour of his brother Thêrôn. The Second Olympian (49 f) mentions the Isthmian, as well as the Pythian, victory of Xenocrates. The date of the Isthmian victory is probably 477, but the present Ode is of later date; it was composed, certainly after the death of Xenocrates, and probably after the death of his brother Thêrôn (472). The official Odes in celebration of the Pythian victory of 490 and the Isthmian of 477 were written by Simonides. Here, as in the Sixth Pythian, Pindar is voluntarily paying a personal compliment to the victor's son, Thrasybûlus, who is also addressed in Frag. 124.

Poets of old freely sang of their favourites (1–5), for, in those days, the Muse was not yet a hireling (6–8); whereas now she bids us obey the maxim of

the Argive, Aristodêmus: "Money maketh man" (9–11).

The Pythian and the Isthmian victories of Xenocrates are well known. They were won by his charioteer Nicomachus (12–22), whom the heralds of the Olympian truce had already met, when they recognised and welcomed him at Olympia (23–28), where Thêrôn and Xenocrates attained immortal honours (20 f). These honours are familiar with songs of triumph, for men of renown are readily praised in song (30–34). Xenocrates was a man of charming manners, and was fond of horsemanship, and his hospitality knew no bounds (35–42).

The poet bids the bearer of the Ode, Nicasippus, tell Thrasybûlus not to allow the envy of others to make him bury in silence his father's merits and these lays of praise, for they were not wrought to remain idle (43–48).

II.—ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝῼ

ΑΡΜΑΤΙ

στρ. α'

Οἱ μὲν πάλαι, ὦ Θρασύβουλε, φῶτες, οἳ χρυσαμπύκων
ἐς δίφρον Μοισᾶν ἔβαινον κλυτᾷ φόρμιγγι συναντόμενοι,
ῥίμφα παιδείους ἐτόξευον μελιγάρυας ὕμνους,
ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας
εὐθρόνου μνάστειραν ἁδίσταν ὀπώραν.

ἀντ. α'

ἁ Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν οὐδ' ἐργάτις·
οὐδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερψιχόρας
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.
νῦν δ' ἐφίητι <τὸ> τὠργείου φυλάξαι
ῥῆμ' ἀλαθείας <ἐτᾶς> ἄγχιστα βαῖνον,

ἐπ. α'

"χρήματα, χρήματ' ἀνήρ," ὃς φᾶ κτεάνων θ' ἅμα λειφθεὶς καὶ φίλων.
ἐσσὶ γὰρ ὦν σοφός, οὐκ ἄγνωτ' ἀείδω
Ἰσθμίαν ἵπποισι νίκαν,
τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,

9 <τὸ> Heyne (edd.).

10 <ἐτᾶς> Bergk (BuS): <ὁδῶν> Hermann (BMFO), cp. *P.* iii 103.

11 θ' ἅμα mss and scholia (CBuS): θαμὰ (BMF), θάμα Bergk.

II.—FOR XENOCRATES OF ACRAGAS

WINNER IN THE CHARIOT-RACE, 472 (?) B.C.

THE men of old, O Thrasybûlus, who mounted the car of the golden-wreathed Muses, taking up the sounding lyre, lightly shot forth their honey-sweet songs in honour of their loves, whensoever one fair in form had that precious bloom which turneth the thoughts to[1] Aphrodîtê on her beauteous throne. For, in those days, the Muse was not yet fond of gain, no, nor yet a hireling; nor did sweet warbling songs pass for sale, with their silvered faces,[2] from out the hands of honey-voiced Terpsichorê. But now doth she bid us heed the Argive's word that cometh nearest to the very truth. "Money, money maketh man," quoth he, when reft of wealth and friends alike.[3]

But enough, for thou art wise! I sing the famous Isthmian victory with the steeds, by granting which to Xenocratês, Poseidon sent him to entwine about

[1] Or "which wooeth."

[2] Probably, "the personified songs, like Eastern dancers, plastered their faces with silver coins." Cp. W. R. Paton, in *Classical Review*, ii (1888) 180; and J. G. Frazer, *ib.* 261; also *A.J.P.* xxx 358.

[3] The Argive was Aristodêmus, who, according to Alcaeus (49), as quoted in the scholia, said these words in Sparta:—

ὣς γὰρ δή ποτέ φασιν Ἀριστόδημον
ἐν Σπάρτῃ λόγον οὐκ ἀπάλαμνον εἰπεῖν·
χρήματ᾽ ἀνήρ· πενιχρὸς δὲ οὐδεὶς
πέλετ᾽ ἐσλὸς οὐδὲ τίμιος.

Δωρίων αὐτῷ στεφάνωμα κόμᾳ
πέμπεν ἀναδεῖσθαι σελίνων,

στρ. β′

εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος.
ἐν Κρίσᾳ δ' εὐρυσθενὴς εἶδ' Ἀπόλλων νιν πόρε τ' ἀγλαΐαν
καὶ τόθι· κλειναῖς <δ'> Ἐρεχθειδᾶν χαρίτεσσιν ἀραρὼς
ταῖς λιπαραῖς ἐν Ἀθάναις, οὐκ ἐμέμφθη
ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,

ἀντ. β′

τὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἁπάσαις ἀνίαις·
ὄντε καὶ κάρυκες ὡρᾶν ἀνέγνον, σπονδοφόροι Κρονίδα
Ζηνὸς Ἀλεῖοι, παθόντες πού τι φιλόξενον ἔργον·
ἁδυπνόῳ τέ νιν ἀσπάζοντο φωνᾷ
χρυσέας ἐν γούνασιν πιτνόντα Νίκας

ἐπ. β′

γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέοισιν Ὀλυμπίου Διὸς
ἄλσος· ἵν' ἀθανάτοις Αἰνησιδάμου
παῖδες ἐν τιμαῖς ἔμιχθεν.
καὶ γὰρ οὐκ ἀγνῶτες ὑμὶν ἐντὶ δόμοι
οὔτε κώμων, ὦ Θρασύβουλ', ἐρατῶν,
οὔτε μελικόμπων ἀοιδᾶν.

18 f. ἀγλαΐαν | καὶ τόθι· BO; ἀγλαΐαν καὶ τόθι κτλ Bu; ἀγλαΐαν· | καὶ τόθι MFS.
19 κλειναῖς mss (MFS): — <δ'> Heyne (BO), — <τ'> Bergk, Bury.
22 νεῖμ' ἁπάσαις Hermann (edd.): νώμα πάσαις mss.
23 ἀνέγνον (MCS): ἀνέγνων mss (BFC); cp. ἔγνον P. iv 120, ix 79.

his hair a wreath of the wild Dorian celery, thus honouring the hero of the goodly chariot, the light of the people of Acragas. And in Crisa also did the mighty Apollo look graciously upon him, and gave him glory even there.

And in gleaming Athens, when he attained those famous, those gracious victories, among the sons of Erechtheus, he had no fault to find with the deftly driving hand of the man that lashed the steeds, the hand wherewith Nicomachus gave the horses full rein at the fittest moment—that very driver whom the heralds of the Olympian seasons, the Elean truce-bearers of Zeus, son of Cronus, knew once again,[1] since they had won, I ween, some friendly favour from him.[2] And with sweetly breathing voice they greeted him, when he fell upon the lap of golden Victory in their own land, which men call the precinct of Olympian Zeus; where the sons of Aenêsidâmus[3] were linked with deathless honours. For the homes of your clan, O Thrasybûlus, are not unfamiliar with gladsome triumph-songs, nor with sweet-voiced minstrelsy. For 'tis no hill, no, nor

[1] Recognised, at Olympia. [2] At Athens.
[3] Thêrôn, and Xenocratês, the father of Thrasybûlus.

στρ. γ′

οὐ γὰρ πάγος, οὐδὲ προσάντης ἁ κέλευθος γίνεται,
εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων.
μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ᾽, ὅσον ὀργὰν
Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὁμιλεῖν,

ἀντ. γ′

ἱπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ·
καὶ θεῶν δαῖτας προσέπτυκτο πάσας· οὐδέ ποτε ξενίαν
οὖρος ἐμπνεύσαις ὑπέστειλ᾽ ἱστίον ἀμφὶ τράπεζαν·
ἀλλ᾽ ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἀκτάς.

ἐπ. γ′

μή νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες,
μήτ᾽ ἀρετάν ποτε σιγάτω πατρῴαν,
μηδὲ τούσδ᾽ ὕμνους· ἐπεί τοι
οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.
ταῦτα, Νικάσιππ᾽, ἀπόνειμον, ὅταν
ξεῖνον ἐμὸν ἠθαῖον ἔλθῃς.

is the path steep, if one bringeth the praises of the maids of Helicon to the homes of famous men. By a long throw may I fling my shaft as far beyond all others,[1] as Xenocratês surpassed all men in sweetness of temper. Right gracious was he in his townsmen's company, and he upheld the breeding of horses after the ordinance of all the Greeks. He welcomed too each banquet of the gods; and never did the breeze, that blew around his hospitable board, cause him to furl his sail; but, in the summer seasons, he passed as far as Phâsis, and in his winter voyage, unto the banks of the Nile.[2] What though the broodings of envy beset the minds of mortals? Let him never hush in silence, either his father's prowess, no, nor yet these hymns of praise; for not to stand idle did I devise them. Give this message, Nîcâsippus, when thou comest unto my trusty friend.

[1] Cp. note on *P.* i 45.

[2] The fame of his hospitality extended to the eastern limits of the known world, reaching as far as Phâsis, the distant river of the Euxine, in the summer, and as far as the Nile in the winter. The Euxine was open to navigation in the summer alone, and it was only to Egypt that the Greeks sailed in the winter.

ISTHMIAN III

FOR MELISSUS OF THEBES

INTRODUCTION

Melissus of Thebes obtained two victories,—a victory in the pancratium at the Isthmus (iv 44) and a victory in the chariot-race at Nemea (iii 13). The Ode celebrating the Isthmian pancratium is commonly called the fourth Isthmian, but it was apparently composed before the third. Melissus afterwards won the chariot-race at the Nemean games, and accordingly a short poem, commonly called the third Isthmian, was composed in the same metre as the fourth, and prefixed to it. Thus both poems could be sung to the same music, by the same chorus, and, probably, at a smaller expense. This is in agreement with the view of Mr. Bury, who regards the first metrical system, the eighteen lines of Strophê, Antistrophê, and Epode, as a new proeme to an earlier ode.

The evidence of the MSS is divided. The two poems are separated in the Vatican MS and in the Scholia,[1] but they are united in the Florentine MS. They are regarded as one ode by Boeckh, Dissen, Hermann, and Schröder, and by Fennell, who marks

[1] Schol. iii 24, ἐν τῇ ἑξῆς ᾠδῇ.

a lacuna, consisting of one metrical system, between the two parts of the composition. Bergk and Christ regard them as separate poems.

The Isthmian victory in the pancratium (iv) is assigned by Gaspar to April 476 and the Nemean victory (iii) in the chariot-race to July 475. The battle in which four of the Cleônymidae fell would in that case be the battle of Plataea (479). Schröder suggests as the date of the Odes 478–7; Fraccaroli, 476; Bornemann, April 494 and July 493. Schröder's date for the two Isthmian Odes (478–7) is supported by the fact that Bacchylides (v 31), in an Ode on Hieron's Olympic victory of 476, imitates Isth iv 1, in the words *τῶς νῦν καὶ ἐμοὶ μυρία παντᾷ κέλευθος*.

Praise is due to him who, either in the glory of the games, or in the power of wealth, enjoys good fortune, without becoming insolent (1–3). Zeus grants to the devout a longer enjoyment of their wealth (4–6). Praise is due to the man of prowess, for Melissus has been victorious at the Isthmus, as well as at Nemea, where he won the chariot-race and thus brought glory to Thebes (7–13). His merits are inherited from his ancestor Cleônymus; his clan had long made efforts to win the chariot-race, but they have had varying fortunes; for only the sons of the gods are never hurt (13–18).

III.—ΜΕΛΙΣΣΩ ΘΗΒΑΙΩ

ΙΠΠΟΙΣ

στρ. α´

Εἴ τις ἀνδρῶν εὐτυχήσαις ἢ σὺν εὐδόξοις ἀέθλοις
ἢ σθένει πλούτου κατέχει φρασὶν αἰανῆ κόρον,
ἄξιος εὐλογίαις ἀστῶν μεμίχθαι.
Ζεῦ, μεγάλαι δ᾽ ἀρεταὶ θνατοῖς ἕπονται
ἐκ σέθεν· ζώει δὲ μάσσων ὄλβος ὀπιζομένων,
πλαγίαις δὲ φρένεσσιν
οὐχ ὁμῶς πάντα χρόνον θάλλων ὁμιλεῖ.

ἀντ. α´

εὐκλέων δ᾽ ἔργων ἄποινα χρὴ μὲν ὑμνῆσαι τὸν ἐσλόν,
χρὴ δὲ κωμάζοντ᾽ ἀγαναῖς χαρίτεσσιν βαστάσαι.
ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ
μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν
ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους,
τὰ δὲ κοίλᾳ λέοντος
ἐν βαθυστέρνου νάπᾳ κάρυξε Θήβαν

ἐπ. α´

ἱπποδρομίᾳ κρατέων. ἀνδρῶν δ᾽ ἀρετὰν
σύμφυτον οὐ κατελέγχει.
ἴστε μὰν Κλεωνύμου
δόξαν παλαιὰν ἅρμασιν·
καὶ ματρόθε Λαβδακίδαισιν σύννομοι πλούτου
διέστειχον τετραοριᾶν πόνοις.
αἰὼν δὲ κυλινδομέναις ἁμέραις ἄλλ᾽ ἄλλοτ᾽ ἐξάλλαξεν· ἄτρωτοί γε μὰν παῖδες θεῶν.

III.—FOR MELISSUS OF THEBES

WINNER IN THE CHARIOT RACE AT NEMEA, 477 (?) B.C.

If any one among men hath had good fortune, by the winning of glorious prizes, or by might of wealth, yet in his heart restraineth insatiate insolence, such a man is worthy to be blended with his townsmen's praises. For, from thee, O Zeus, do mighty merits attend upon mortals; and, when they reverence thee, their good fortune hath a longer life, but with froward hearts it liveth not in prosperity for all time alike.

But, as a guerdon for glorious exploits, it is meet for us to celebrate the hero, and, amid triumph-songs, exalt him with kindly hymns of praise. Even in two contests hath good fortune been shared by Melissus, to turn his heart to sweet good-cheer. For, in the vales of the Isthmus, hath he won garlands, and again, in the hollow dell of the deep-chested lion,[1] did he cause Thêbê to be proclaimed by his victory in the chariot-race. And he bringeth no disgrace on the manliness inherited from his fathers. Ye know, I ween, the olden glory of Cleônymus in the chariot-races: and, being on their mother's side akin to the Labdacidae, they walked in the ways of wealth with toilsome training of their teams of four horses. But time with its rolling days bringeth manifold changes; scatheless indeed are none but the sons of the gods.

[1] The Nemean lion.

ISTHMIAN IV

FOR MELISSUS OF THEBES

INTRODUCTION

This Ode relates to an Isthmian victory in the pancratium, won by Melissus of Thebes, probably in 478 B.C., the year preceding the Nemean victory in the chariot-race, celebrated in the third Isthmian.

Thanks to the gods, the Isthmian victory of Melissus has given the poet a boundless opening for the praise of his famous family, which, in spite of the fitful breath of fortune, ever flourishes in deeds of prowess (19–24). They have been honoured in Thebes, and have been renowned in war (25–33): yet, in one day, four of them fell in battle (34 f), but their winter of gloom has been followed by the flowers of spring (36 f). Poseidon (the god of the Isthmus) has given their race this hymn of praise, and has thus revived their ancient fame, which had proclaimed their victories at Athens and Sicyon, while they also strove for victory in the Panhellenic chariot-races (37–48). But the issues of athletic contests are uncertain; and the craft of inferior persons may get the advantage over their betters (49–53), as in the legend of Ajax, who was forced to

slay himself; but Homer has done him honour and has made him a theme for heroic song (53–57). Praise passes over land and sea, as a light that shines for ever (58–60). May we light such a beacon-flame of song for Melissus, in honour of his victory in the pancratium (61–63). Brave as a lion, and crafty as a fox, he is small in stature, even as Heracles, in comparison with Antaeus,—Heracles, who, after all his labours, lives in Olympus (63–78), and is honoured at Thebes with annual festivals, at which Melissus was thrice victorious, thanks to his trainer, Orseas (79–90).

[The lines are here numbered as though III and IV formed one Ode.]

IV.—ΜΕΛΙΣΣῼ ΘΗΒΑΙῼ

ΠΑΓΚΡΑΤΙῼ

στρ. α'

Ἔστι μοι θεῶν ἕκατι μυρία παντᾷ κέλευθος·
ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανας Ἰσθμίοις
ὑμετέρας ἀρετὰς ὕμνῳ διώκειν·
αἷσι Κλεωνυμίδαι θάλλοντες αἰεὶ
σὺν θεῷ θνατὸν διέρχονται βιότου τέλος. ἄλλοτε
δ' ἀλλοῖος οὖρος
πάντας ἀνθρώπους ἐπαΐσσων ἐλαύνει.

ἀντ. α'

τοὶ μὲν ὦν Θήβαισι τιμάεντες ἀρχᾶθεν λέγονται
πρόξενοί τ' ἀμφικτιόνων κελαδεννᾶς τ' ὀρφανοὶ
ὕβριος· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται
μαρτύρια φθιμένων ζωῶν τε φωτῶν
ἀπλέτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλος· ἀνο-
ρέαις δ' ἐσχάταισιν
οἴκοθεν στάλαισιν ἅπτονθ' Ἡρακλείαις·

ἐπ. α'

καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν.
ἱπποτρόφοι τ' ἐγένοντο,
χαλκέῳ τ' Ἄρει ἅδον.
ἀλλ' ἁμέρᾳ γὰρ ἐν μιᾷ
τραχεῖα νιφὰς πολέμοιο τεσσάρων
ἀνδρῶν ἐρήμωσεν μάκαιραν ἑστίαν·

5 βιότου Donaldson, Schneidewin (CMCBᴇS); βίου mss (B); βίου ἐς F.

IV.—FOR MELISSUS OF THEBES

WINNER IN THE PANCRATIUM AT THE ISTHMUS, 478 (?) B.C.

Thanks to the gods, I have countless paths opening on every side, for thou, Melissus, at the Isthmian games, hast shown me a ready resource to celebrate in song the valour of thy race;—the valour with which the sons of Cleônymus flourish evermore, as they pass with heaven's blessing to the term of mortal life. But changeful are the gales that at changeful times rush down upon all men and speed them on. These men verily are spoken of as honoured of old in Thebes, as patrons of the neighbour-towns, and as untainted by[1] boisterous insolence; and, as for the memorials of men now dead or of men that live, the memorials of boundless fame that fly through all the world—all of these did they attain in all their fulness. And by far-reaching deeds of native valour,[2] did they touch the pillars of Heracles; and let none pursue prowess that passeth beyond that bound! Aye, and they became breeders of horses, and were the joy of the mail-clad Arês. But alas! for, on a single day,[3] the rude hail-storm of war bereft a happy hearth of four of its heroes; but now, once

[1] Lit. "reft of."
[2] *οἴκοθεν· διὰ τῶν οἰκείων ἀρετῶν*, scholium on the parallel passage, *O.* iii 44. [3] The battle of Plataea, 479 B.C.

νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζόφον
χθὼν ὥτε φοινικέοισιν ἄνθησεν ῥόδοις

στρ. β′

δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γᾶς Ὀγχηστὸν οἰκέων
καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων,
τόνδε πορὼν γενεᾷ θαυμαστὸν ὕμνον
ἐκ λεχέων ἀνάγει φάμαν παλαιὰν
εὐκλέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα χρῶτα λάμπει,
Ἀωσφόρος θαητὸς ὣς ἄστροις ἐν ἄλλοις·

ἀντ. β′

ἅ τε κὰν γουνοῖς Ἀθανᾶν ἅρμα καρύξαισα νικᾶν
ἔν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὤπασεν
τοιάδε τῶν τότ' ἐόντων φύλλ' ἀοιδᾶν.
οὐδὲ παναγυρίων ξυνᾶν ἀπεῖχον
καμπύλον δίφρον, Πανελλάνεσσι δ' εριζόμενοι δαπάνᾳ χαῖρον ἵππων.
τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί,

ἐπ. β′

ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων,
πρὶν τέλος ἄκρον ἱκέσθαι·
τῶν τε γὰρ καὶ τῶν διδοῖ·
καὶ κρέσσον' ἀνδρῶν χειρόνων
ἔσφαλε τέχνα καταμάρψαισ'. ἴστε μὰν Αἴαντος ἀλκὰν φοίνιον, τὰν ὀψίᾳ

18 χειμέριον ποικίλων mss (BMFBu): χειμερίων ποικίλα Hartung (C), χειμέριον ποικίλα (S).
27 ἀοιδᾶν Triclinius (BFBuS): ἀοιδῶν *B* (MC); ἀοιδὰν *D*.
30 ἄγνωστοι mss (BBu): ἄγνωτοι MFCS, cp. *O*. vi 67.
35 f. ἀλκάν, φοίνιον τὰν — ταμὼν "feriendo cruentavit" Madvig (S).

more, after the wintry gloom of the many-hued months, hath the ground, as it were, blossomed anew with ruddy roses [1] by the will of heaven. And the shaker of the earth, who dwelleth at Onchêstus, and on the wave-washed reef before the walls of Corinth, by granting that house this wondrous ode of victory, raiseth from her resting-place the olden fame of noble deeds; for she was fallen on sleep; but now she is roused again with beaming form, like the star of morning, a sight to see amid the other stars—that olden fame which, even in the fertile fields of Athens, proclaimed their chariot as victorious, and also in Sicyon at the games of Adrastus; and thus gave them from the bards of old leaves of minstrelsy that are like unto mine.[2] Nor from the general games did they keep aloof their curvèd chariot, but striving with all the Hellenic hosts, they rejoiced in spending their wealth upon steeds. For those who make no trial have an inglorious obscurity; and, even when men strive indeed, fortune doth not show herself until they reach the final goal. For she giveth of this, and of that; and ere now hath the skill of weaker men overtaken and overturned a stronger than they.

Verily ye know of the valorous form of the blood-dyed Aias, which at the dead of night he pierced by

[1] Probably scarlet anemones, among the most prominent flowers of spring-time in Greece.

[2] Probably "an allusion to the shower of leaves flung over victors, a practice known as φυλλοβολία" (Fennell and Bury). Cp. *P.* ix 124.

ἐν νυκτὶ ταμὼν περὶ ᾧ φασγάνῳ, μομφὰν ἔχει παίδεσσιν Ἑλλάνων ὅσοι Τρῴανδ' ἔβαν.

στρ. γʹ

ἀλλ' Ὅμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ
πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν
θεσπεσίων ἐπέων λοιποῖς ἀθύρειν.
τοῦτο γὰρ ἀθάνατον φωνᾶεν ἕρπει,
εἴ τις εὖ εἴπῃ τι· καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν
ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεί.

ἀντ. γʹ

προφρόνων Μοισᾶν τύχοιμεν, κεῖνον ἅψαι πυρσὸν ὕμνων
καὶ Μελίσσῳ, παγκρατίου στεφάνωμ' ἐπάξιον,
ἔρνεϊ Τελεσιάδα. τόλμᾳ γὰρ εἰκὼς
θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων
ἐν πόνῳ, μῆτιν δ' ἀλώπηξ, αἰετοῦ ἅ τ' ἀναπιτναμένα ῥόμβον ἴσχει.
χρὴ δὲ πᾶν ἔρδοντα μαυρῶσαι τὸν ἐχθρόν.

ἐπ. γʹ

οὐ γὰρ φύσιν Ὠαριωνείαν ἔλαχεν·
ἀλλ' ὀνοτὸς μὲν ἰδέσθαι,
συμπεσεῖν δ' ἀκμᾷ βαρύς.

46 θηρῶν Heyne (MFCS) : θηρᾶν mss ; θηρᾷ scholium, Thiersch, Hermann (BBu).
51 ἀκμᾷ Pauw (BMFCS) : αἰχμᾷ mss (Bu).

falling on his own sword, thus bringing blame on all the sons of the Greeks, as many as went to Troy.[1] But lo! he is honoured throughout all the world by Homer, who, having set forth all his prowess, told it after the rule of his epic divine for other bards to toy with. For whatsoever one hath well said goeth forth with a voice that never dieth; and thus, o'er the fruitful earth and athwart the sea, hath passed the light of noble deeds unquenchable for ever. O may we win the favour of the Muses, that, for Melissus also, we may kindle that torch of song, as a well-won prize from the pancratium, even for this scion of the race of Telesias. For, in toil of conflict, he resembleth the spirit of loudly-roaring lions in boldness, while, in craft, he is like the fox, which lieth on her back and so stayeth the swoop of the eagle.[2] But right it is to leave naught undone in throwing one's adversary into the shade. For fate had not allotted him the stature of an Orion, but he was mean to look upon, though heavy to grapple with in his strength.

[1] Cf. Headlam in *Classical Rev.* xvii (1903), 288 f.

[2] In the wrestling, which is an important part of the pancratium, Melissus had been as bold as a lion, and as cunning as a fox. The fox, when attacked by the eagle, throws itself on its back, probably with a view to defending itself with its feet. It may also be suggested that, as the fur on its belly is lighter than that on its back, the eagle might be baulked by the sudden change of colour. In the pentathlum, and in wrestling competitions proper, "upright wrestling" alone was permitted. "Ground wrestling" only existed as part of the pancratium, in which hitting and kicking were also allowed (E. Norman Gardiner, *Greek Athletic Sports*, p. 376). As a pancratiast, Melissus had probably resorted to some kind of wrestling trick, like that called the *τρόπος χαμαί*, or *ὑπτιασμός*. Antaeus, who is mentioned below, is said to have excelled in the former.

καίτοι πότ' Ἀνταίου δόμους
Θηβᾶν ἀπὸ Καδμεΐᾶν μορφὰν βραχύς, ψυχὰν δ'
ἄκαμπτος, προσπαλαίσων ἦλθ' ἀνὴρ
τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων ναὸν
Ποσειδάωνος ἐρέφοντα σχέθοι,

στρ. δ'

υἱὸς Ἀλκμήνας· ὃς Οὔλυμπόνδ' ἔβα, γαίας τε
πάσας
καὶ βαθύκρημνον πολιᾶς ἁλὸς ἐξευρὼν θέναρ,
ναυτιλίαισί τε πορθμὸν ἁμερώσαις.
νῦν δὲ παρ' Αἰγιόχῳ κάλλιστον ὄλβον
ἀμφέπων ναίει, τετίματαί τε πρὸς ἀθανάτων
φίλος, Ἥβαν τ' ὀπυίει,
χρυσέων οἴκων ἄναξ καὶ γαμβρὸς Ἥρας.

ἀντ. δ'

τῷ μὲν Ἀλεκτρᾶν ὕπερθεν δαῖτα πορσύνοντες
ἀστοὶ
καὶ νεόδματα στεφανώματα βωμῶν αὔξομεν
ἔμπυρα χαλκοαρᾶν ὀκτὼ θανόντων,
τοὺς Μεγάρα τέκε οἱ Κρειοντὶς υἱούς·
τοῖσιν ἐν δυθμαῖσιν αὐγᾶν φλὸξ ἀνατελλομένα
συνεχὲς παννυχίζει
αἰθέρα κνισάεντι λακτίζοισα καπνῷ,

ἐπ. δ'

καὶ δεύτερον ἆμαρ ἐτείων τέρμ' ἀέθλων
γίνεται, ἰσχύος ἔργον.
ἔνθα λευκωθεὶς κάρα

56 βαθύκρημνον Heyne (s) : βαθυκρήμνου mss (BMFCBu).
65 δυθμαῖσιν *BD* and scholia (MFCBuS) : δυσμαῖσιν Triclinius (B).
66 κνισάεντι (MFCBuS) : κνισάντι mss ; κνισσᾶντι Hermann (B).

Yet, once on a time, from Thebes, the city of Cadmus, there went a hero, short in stature, but in soul unflinching, even to the home of Antaeus, in corn-bearing Libya, to wrestle with him and to stay him from roofing Poseidon's temple with the skulls of strangers, even Alcmênê's son; who to Olympus passed, after he had tracked out all the lands and even the cliff-girt level of the foaming sea, and had tamed the wild straits for the seamen. And now he dwelleth beside the aegis-bearer,[1] lord of a happiness supreme, by the immortals honoured as a friend; and is wedded to Hêbê, is king of a golden home, and husband of Hêra's daughter. For him, above the Electran gates, we Thebans, busily preparing the banquet, and setting the circle of our newly built altars, kill many a victim in honour of those eight slain warriors,[2] the sons whom Megara, Creon's daughter, bare him—the sons for whom the flame ariseth in the gloaming, and blazeth for the livelong night, lashing with fragrant reek the height of heaven. And, on the second day, is that struggle of strength, the crowning event of the annual games. And there it was that our hero, with head enwreathed with myrtle white, showed

[1] Zeus.
[2] Literally, "those eight mail-clad men, now dead."

μύρτοις ὅδ᾽ ἀνὴρ διπλόαν
νίκαν ἀνεφάνατο παίδων <τε> τρίταν πρόσθεν,
κυβερνατῆρος οἰακοστρόφου
γνώμᾳ πεπιθὼν πολυβούλῳ. σὺν Ὀρσέᾳ δέ νιν
κωμάξομαι, τερπνὰν ἐπιστάζων χάριν.

71 παίδων <τε> BS: <καὶ> παίδων MFCBu.
72 κωμάξομαι *D* (MFCBuS): κωμάζομαι *B* (B).

forth a double victory, after another won erstwhile among the boys by heeding the wise counsels of his helmsman and trainer, Orseas. Linking his own name with that of Orseas, I shall honour him in the triumph-song, shedding on both my glad tribute of praise.

ISTHMIAN V

FOR PHYLACIDAS OF AEGINA

INTRODUCTION

While the fifth Nemean celebrates the victory of Pytheas, the elder son of Lampon of Aegina, the fifth and sixth Isthmian Odes celebrate those of his younger son, Phylacidas. But of these Isthmian Odes, the sixth is earlier than the fifth. The sixth recalls one Nemean and one Isthmian victory won by Pytheas and Phylacidas respectively (vi 1–7); in the fifth, a second Isthmian victory won by Phylacidas is added to the Nemean victory of his elder brother (v 16–19). The date of the fifth Isthmian is determined by the references to the glorious part played by the seamen of Aegina in the battle of Salamis. If the victory of Phylacidas was won in April 480, it must have been celebrated after the battle of September 480. Gaspar places the fifth Nemean in July 489, the sixth Isthmian in April 484, and the fifth Isthmian after September 480. Schröder's dates are similar, while Bornemann prefers 483, 482, and 478 respectively. Wilamowitz places the fifth Nemean in 485 or 483, the sixth Isthmian in 480, and the fifth Isthmian as late as 476, but before Pindar's departure for Sicily.

INTRODUCTION

The poet invokes Theia, as the mother of the Sun-god, and the giver of gold and of victory (1–10); for it is thanks to the deities that distinction is gained by deeds of prowess (11). The two things which make a wealthy man happy are well-being and good report (12 f); with such blessings be content; mortal aims befit mortal men (14–16).

In the pancratium Phylacidas has been for a second time victor at the Isthmus, while Pytheas has previously been victorious at Nemea (17–19).

Coming to the island of Aegina, the poet's soul cannot taste of song without singing the race of Aeacus (19–22); and, as Aegina is devoted to noble deeds, he must not grudge to mingle a draught of wine in recompense for toil (22–25).

The fame of the Aeacidae (26–44).

Aegina has long been conspicuous for lofty virtues (44 f). It was sailors of Aegina that won the battle of Salamis (46–50), but we must be silent, for heaven sends evil as well as good (51–53).

An athlete's victories delight in being celebrated in song (54). The house of Cleonîcus has spared neither toil nor cost (54–58). Pytheas has made a clear course for his younger brother's victories as a pancratiast (59–61). Give the victor a wreath and a new ode of victories (62 f).

V.—ΦΥΛΑΚΙΔᾼ ΑΙΓΙΝΗΤῌ

ΠΑΓΚΡΑΤΙῼ

στρ. α'

Μᾶτερ Ἁλίου πολυώνυμε Θεία,
σέο ἕκατι καὶ μεγασθενῆ νόμισαν
χρυσὸν ἄνθρωποι περιώσιον ἄλλων·
καὶ γὰρ ἐριζόμεναι
νᾶες ἐν πόντῳ καὶ <ὑφ'> ἅρμασιν ἵπποι
διὰ τεάν, ὤνασσα, τιμὰν ὠκυδινάτοις ἐν ἁμίλλαισι
θαυμασταὶ πέλονται·

ἀντ. α'

ἔν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν
κλέος ἔπραξεν, ὅντιν' ἀθρόοι στέφανοι
χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν
ἢ ταχυτᾶτι ποδῶν.
κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.
δύο δέ τοι ζωᾶς ἄωτον μοῦνα ποιμαίνοντι τὸν
ἄλπνιστον εὐανθεῖ σὺν ὄλβῳ,

ἐπ. α'

εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούῃ.
μὴ μάτευε Ζεὺς γενέσθαι· πάντ' ἔχεις,
εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.
θνατὰ θνατοῖσι πρέπει.
τὶν δ' ἐν Ἰσθμῷ διπλόα θάλλοισ' ἀρετά,

2 *σέο* scholium, Bergk (MFCBuS) : *σέο γ'* mss (B).
5 <*ὑφ'*> scholium, Bergk (MFCBuS) : *ἐν* *B*, Triclinius (B) ; om. *D*.
13 *ἀκούῃ* *B* (MCS) : *ἀκούσῃ* *D*, Triclinius (BFBu).

V.—FOR PHYLACIDAS OF AEGINA

WINNER IN THE PANCRATIUM, 476 (?) B.C.

O MOTHER of the Sun-god, Theia of many names! for thy sake men even set a stamp upon gold, as mighty beyond all beside[1]; because, for the sake of thy worth, O queen, not only ships racing on the sea, but also mares yoked to chariots in the swiftly-whirling struggles of battle, win wonder.[2] And, in the contests of the games, he it is that reapeth the fame for which he yearneth, whose hair is wreathed with many a garland, when he hath been victorious with his hands, or with swiftness of feet. But it is owing to the gods that the prowess of men is approved; and two things alone there are which, amid the fair flowers of wealth, cherish the sweetest bloom of life, if a man have good hap and win fair praise. Strive not to be a Zeus; all things are thine, should a share of these fair boons fall to thy lot. Mortal aims befit mortal men. But for thee, Phylacidas, there is stored up at the Isthmus a two-fold meed of fame unfading,

[1] Theia, "the goddess divine," is mentioned in Hesiod's *Theogony*, 371, as the mother of the Sun, the Moon, and the Dawn. She is thus the principle of Light, which gives brightness to all her offspring. She appears in many forms, and it is only for this reason that she is here said to have "many names." It is this Light that gives gold its brightness, and prompts men to stamp it as current coin. Cf. Wilamowitz, *Berlin Akad.* 1909, p. 826 f.

[2] "Wars are undertaken by land and sea, for treasure; and are thus due to the influence of Theia." (Bury.)

Φυλακίδα, κεῖται, Νεμέᾳ δὲ καὶ ἀμφοῖν,
Πυθέᾳ τε παγκρατίου. τὸ δ' ἐμὸν
οὐκ ἄτερ Αἰακιδᾶν κέαρ ὕμνων γεύεται·
σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς

στρ. β'

τάνδ' ἐς εὔνομον πόλιν. εἰ δὲ τέτραπται
θεοδότων ἔργων κέλευθον ἂν καθαράν,
μὴ φθόνει κόμπον τὸν ἐοικότ' ἀοιδᾷ
κιρνάμεν ἀντὶ πόνων.
καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ
λόγον ἐκέρδαναν, κλέονται δ' ἔν τε φορμίγγεσσιν
ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς

ἀντ. β'

μυρίον χρόνον· μελέταν δὲ σοφισταῖς
Διὸς ἕκατι πρόσβαλον σεβιζόμενοι·
ἐν μὲν Αἰτωλῶν θυσίαισι φαενναῖς
Οἰνεΐδαι κρατεροί,
ἐν δὲ Θήβαις ἱπποσόας Ἰόλαος
γέρας ἔχει, Περσεὺς δ' ἐν Ἄργει, Κάστορος δ'
αἰχμὰ Πολυδεύκεος τ' ἐπ' Εὐρώτα ῥεέθροις.

ἐπ. β'

ἀλλ' ἐν Οἰνώνᾳ μεγαλήτορες ὀργαὶ
Αἰακοῦ παίδων τε· τοὶ καὶ σὺν μάχαις
δὶς πόλιν Τρώων πράθον ἑσπόμενοι
Ἡρακλῆϊ πρότερον,
καὶ σὺν Ἀτρείδαις. ἔλα νῦν μοι πεδόθεν·
λέγε, τίνες Κύκνον, τίνες Ἕκτορα πέφνον,
καὶ στράταρχον Αἰθιόπων ἄφοβον
Μέμνονα χαλκοάραν· τίς ἄρ' ἐσλὸν Τήλεφον

29 Heyne omits (BFS), Bergk restores the colon (MCBu).
36 πράθον ἑσπόμενοι B (BMFCBu), Wilamowitz: ἔπραθον, σπόμενοι Bergk[1] (S).
37 Ἡρακλῆϊ Triclinius (MFCBuS[1]): —κλεῖ old mss; —κλέϊ S[3].

and at Nemea for you both, even for Pytheas with thee, the prize of the pancratium.

But my heart cannot taste of songs without telling of the race of Aeacus. At the call of Lampon's sons have I come, with the Graces, to this city of good laws; and, if she hath entered the clear high-road of heavenly deeds, then grudge not to mix for her in song the fitting meed in recompense for toil. For, even in the heroic time, brave warriors of (Aegina) were wont to win fame, and they are praised on the lyre and on the manifold music of the flute for uncounted time; and, by grace of Zeus, their divine honours have given a new theme to poets wise. The brave sons of Oeneus[1] are adored in the gleaming sacrifices of the Aetolians, and in Thebes the bold horseman Iolaüs hath his reward, and Perseus in Argos, and the spear of Castor and Polydeuces by the streams of Eurôtas; but in Oenônê[2] the high-hearted spirits of Aeacus and his sons, who, by battles,[3] twice joined in sacking the Trojans' town, first when they followed Heracles, and again with the sons of Atreus. Drive now, my Muse, away from earth; tell me who they were that slew Cycnus,[4] and who Hector, and the dauntless leader of the Aethiop hosts, the armed warrior, Memnon? Who, again, by the banks of

[1] Tydeus and Meleager.
[2] The old name of Aegina. Cp. *N.* v 15, viii 7.
[3] Or, reading συμμάχοις, "for their allies," Bury.
[4] Cp. *O.* ii 82, a son of Poseidon, slain by Achilles, and changed into a swan.

τρῶσεν ἑῷ δορὶ Καΐκου παρ' ὄχθαις,

στρ. γ'

τοῖσιν Αἴγιναν προφέρει στόμα πάτραν
διαπρεπέα νᾶσον· τετείχισται δὲ πάλαι
πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.
πολλὰ μὲν ἀρτιεπὴς
γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων
κελαδέσαι· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις
Αἴαντος ὀρθωθεῖσα ναύταις

ἀντ. γ'

ἐν πολυφθόρῳ Σαλαμὶς Διὸς ὄμβρῳ
ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.
ἀλλ' ὅμως καύχημα κατάβρεχε σιγᾷ·
Ζεὺς τά τε καὶ τὰ νέμει,
Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ
μέλιτι καὶ τοιαίδε τιμαὶ καλλίνικον χάρμ' ἀγαπά-
ζοντι. μαρνάσθω τις ἔρδων

ἐπ. γ'

ἀμφ' ἀέθλοισιν γενεὰν Κλεονικου
ἐκμαθών· οὔτοι τετύφλωται μακρὸς
μόχθος ἀνδρῶν· οὐδ' ὁπόσαι δαπάναι
ἐλπίδων ἔκνισ' ὄπιν.
αἰνέω καὶ Πυθέαν ἐν γυιοδάμαις
Φυλακίδᾳ πλαγᾶν δρόμον εὐθυπορῆσαι
χερσὶ δεξιόν, νόῳ ἀντίπαλον.
λάμβανέ οἱ στέφανον, φέρε δ' εὔμαλλον μίτραν,
καὶ πτερόεντα νέον σύμπεμψον ὕμνον.

48 κελαδέσαι Bruno Keil (s[3]): κελαδῆσαι mss; κελαδέειν (BMFBu); κελαδέμεν Erasmus Schmid (s[1]); κελαρύσαι Bergk (c).
58 ἐλπίδων ἔκνισ' ὄπιν (MFCBu): ἐλπίδων ἔκνιξ' ὄπιν *B* (s[1]), — ἔκνιζ' — *D*; ἐλπίδων, ἔκνισ' ὄπιν (B); ἐλπίδ' ἔκνισαν (ὄπιν = ἐξοπίσω) Wilamowitz (ἔκνιξαν s[3]).
61 χερσὶ δεξιόν, MCS: χερσί, δεξιὸν B; χερσὶ δεξιὸν FBu.

Caïcus,[1] wounded goodly Têlephus with his spear? Men for whom the lips tell of Aegina as their fatherland, Aegina, glorious isle, builded of old as a tower for men to climb by lofty deeds.[2] Full many an arrow hath my deftly speaking tongue to ring out in praise of those heroes; and even now could the land of Aias attest in war that she was saved from falling by her sailors, yes, Salamis, in the ruinous, heaven-sent storm, when slaughter thick as hail fell on unnumbered warriors. Yet, do thou drown thy boast in silence. Zeus giveth *this*, and giveth *that*,—Zeus, who is lord of all.

But, in lovely song that is sweet as honey, such honours also as these welcome a gladsome strain of victory. Let a man strive and contend in the games (if he dare), when he hath fully heard of the clan of Cleonîcus. The long toil of the brave is not quenched in darkness, nor hath counting the cost fretted away the zeal of their hopes.[3] I praise Pytheas also among pancratiasts, who, in guiding aright the course of Phylacidas' blows, was skilful with hands, and a match in mind. Take for him a crown and carry him a fillet of fine wool, and speed him on his way with this new-winged song.

[1] A river of Mysia, *Mysusque Caïcus* (Virgil, *Georg.* iv 370).

[2] ἀρεταῖς is here taken with ἀναβαίνειν. Cp. Frag. 213 (233), πότερον δίκᾳ τεῖχος ὕψιον | ἢ σκολιαῖς ἀπάταις ἀναβαίνει | ἐπιχθόνιον γένος ἀνδρῶν. *Aeginetis iam dudum turris exstructa est, quam excelsis virtutibus escendant* (Boeckh). But Dissen takes ἀρεταῖς with τετείχισται, and ὑψηλαῖς with ἀναβαίνειν, *structa stat iam diu turris sublimibus* (sc. *arduis adscensu*) *virtutibus* (and so Fennell and Bury).

[3] Or "nor did the expenses prompted by their hopes, check their interest (in the games)"; similarly Fennell. Wilamowitz prefers ἐλπίδ' ἔκνισαν ὄπιν, regarding ὄπιν as equivalent to ἐξοπίσω, "nor all the cost that, in the immediate result, disappointed their hope."

ISTHMIAN VI

FOR PHYLACIDAS OF AEGINA

INTRODUCTION

The sixth Isthmian celebrates a victory in the pancratium won by Phylacidas, son of Lampon, of Aegina. This Ode mentions only one Isthmian victory gained by Phylacidas (vi 5), and is therefore earlier than the fifth Isthmian, which mentions two (v 16–19). The date is probably either 484 (Gaspar and Schröder) or 480 (Wilamowitz).

As when a banquet is at its height, the first libation has been poured out for the elder son of Lampon, and a second is now being poured out for his younger son, to Poseidon, lord of the Isthmus; may a third libation to Zeus Sôtêr be poured out to the Olympian god, for a third victory of the son of Lampon (1–9). When a man spares neither pains nor cost in striving for athletic fame, and heaven blesses his efforts, he has reached the utmost bounds of prosperity (10–13). Lampon prays that he may have this experience before he grows old and dies (14–16). May the Fates favour his prayer (16–18).

The poet cannot approach Aegina without praising the Aeacidae, whose fame has spread over all the

world. Time would fail him to tell of all their merits (19–56).

But he must briefly tell of the victories won by the two brothers and their maternal uncle (55–66). Praise of Lampon for hospitality, moderation, candour, and keen encouragement of athletes (66–73).

The poet offers the family a draught of song from the fountain of Dirce, which Memory has caused to spring up beside the gates of Thebes (74 f).

VI.—ΦΥΛΑΚΙΔᾼ ΑΙΓΙΝΗΤῌ

ΠΑΓΚΡΑΤΙῼ

στρ. α´

Θάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου
δεύτερον κρητῆρα Μοισαίων μελέων
κίρναμεν Λάμπωνος εὐάθλου γενεᾶς ὕπερ, ἐν Νεμέᾳ μὲν πρῶτον, ὦ Ζεῦ,
τίν γ᾽ ἄωτον δεξάμενοι στεφάνων,
νῦν αὖτε Ἰσθμοῦ δεσπότᾳ
Νηρεΐδεσσί τε πεντήκοντα, παίδων ὁπλοτάτου
Φυλακίδα νικῶντος. εἴη δὲ τρίτον
σωτῆρι πορσαίνοντας Ὀλυμπίῳ Αἴγιναν κάτα
σπένδειν μελιφθόγγοις ἀοιδαῖς.

ἀντ. α´

εἰ γάρ τις ἀνθρώπων δαπάνᾳ τε χαρεὶς
καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς,
σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχατιαῖς ἤδη πρὸς ὄλβου
βάλλετ᾽ ἄγκυραν θεότιμος ἐών.
τοίαισιν ὀργαῖς εὔχεται
ἀντιάσαις ἀΐδαν γῆράς τε δέξασθαι πολιὸν
ὁ Κλεονίκου παῖς· ἐγὼ δ᾽ ὑψίθρονον
Κλωθὼ κασιγνήτας τε προσεννέπω ἑσπέσθαι κλυταῖς
ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

5 αὖτε Hermann (M[1]FBuS[3]), αὖτεν (S[1]); αὖτ᾽ ἐν mss (M[2]): αὖτις B.
12 ἐσχατιαῖς *B* (MFCS): —ὰς *D* (BBu).
17 ἑσπέσθαι mss (BFCBu), Wilamowitz; ἕσπεσθαι M; σπέσθαι Pauw (S).

VI.—FOR PHYLACIDAS OF AEGINA

WINNER IN THE PANCRATIUM, 484 (?) OR 480 (?) B.C.

Even as when men are holding high festival, so mingle we a second bowl of the Muses' songs in honour of the athlete-house of Lampon. At Nemea was the *first*, when at thy hands, O Zeus, we won the flower of crowns, and now, a *second* time, at the hands of the lord of the Isthmus and the fifty Nereids, on the victory of the youngest son, Phylacidas. Heaven grant that we may make ready a *third* bowl for Zeus Sôtêr of Olympia, and thus pour over Aegina a libation of honied strains of song.[1] For, if a man, rejoicing in expense and in toil, achieveth distinctions on a divine foundation, and if heaven help by sowing for him the seed of fair fame, honoured of God he casteth his anchor at fortune's farthest shore. The son of Cleonîcus prayeth that he may light on feelings such as these, ere he meeteth death or grey old age. And I myself implore Clôthô enthroned on high, to listen, with her sister Fates, to the loud entreaties of the man I love.

[1] The scholiast states that the banquet was usually succeeded by three libations, (1) to the Olympian Zeus, (2) to Earth and the heroes, and (3) to Zeus Sôtêr. In the present passage the second libation is offered, not to "Earth and the heroes," but to the "Earth-shaker and the Nereids."

ἐπ. α

ὔμμε τ', ὦ χρυσάρματοι Αἰακίδαι,
τέθμιόν μοι φαμὶ σαφέστατον ἔμμεν
τάνδ' ἐπιστείχοντα νᾶσον ῥαινέμεν εὐλογίαις.
μυρίαι δ' ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῷ κέλευθοι,
καὶ πέραν Νείλοιο παγᾶν καὶ δι' Ὑπερβορέους·
οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωσσος πόλις,
ἅτις οὐ Πηλέος ἀΐει κλέος ἥρωος, εὐδαίμονος γαμβροῦ θεῶν,

στρ. β'

οὐδ' ἅτις Αἴαντος Τελαμωνιάδα
καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
ἆγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς Τρωΐαν, ἥρωσι μόχθον,
Λαομεδοντίαν ὑπὲρ ἀμπλακίαν
ἐν ναυσὶν Ἀλκμήνας τέκος.
εἷλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων
ἔθνεα καὶ τὸν βουβόταν οὔρεϊ ἴσον
Φλέγραισιν εὑρὼν Ἀλκυονῆ, σφετέρας δ' οὐ φείσατο
χερσὶν βαρυφθόγγοιο νευρᾶς

ἀντ. β'

Ἡρακλέης. ἀλλ' Αἰακίδαν καλέων
ἐς πλόον <κεῖνον> κύρησε δαινυμένων.
τὸν μὲν ἐν ῥινῷ λέοντος στάντα κελήσατο νεκταρέαις σπονδαῖσιν ἄρξαι
καρτεραίχμαν Ἀμφιτρυωνιάδαν,

20 ἔμμεν Boeckh (M²CBuS): εἶναι mss (M¹F).
36 <κεῖνον!> κύρησεν S: <τοῦτον> *D* (MF), <ξυνὸν> C, <τετμὼν> Tyrrell, Bu; κύρησε <πάντων> B.

And, as for you, ye sons of Aeacus with your golden chariots, I deem it my clearest law, to shower praises on you, whene'er I set foot on this isle. For countless roads are cleft for your noble deeds, roads with their hundred feet of continuous breadth, extending even beyond the springs of the Nile, and through the land beyond the North wind. Nor is there any city so rude in speech, so strange in tongue, that it knoweth not the fame of the hero Pêleus, that happy husband of a deity, nor of Aias, nor of Telamon, his sire. Him the son of Alcmênê, because of Laomedon's wrong,[1] led in ships unto war that rejoiceth in armour, even unto Troy, that weary quest of heroes,[2] as an eager ally along with the men of Tiryns. And he took Pergamos, and with help of Telamon, slew the tribes of Meropes, and that herdsman, huge as a mountain, Alcyoneus, whom he found at Phlegrae, when the loudly twanging bow-string was not left untouched by the hands of Heracles. But, when he came to call the son of Aeacus to that famous voyage, he found them feasting, and, as in lion's skin he stood, Amphitryon's

[1] When Hêsionê, daughter of Lâomedôn, king of Troy, was about to be sacrificed to a marine monster sent by Poseidôn, Heracles slew the monster, but Lâomedôn refused the promised reward. Thereupon Heracles sailed with Telamon against Troy, slew Lâomedôn and all his sons, except Priam, and gave Hêsionê to Telamon. [2] Bury.

ἄνδωκε δ' αὐτῷ φέρτατος
οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,
ὁ δ' ἀνατείναις οὐρανῷ χεῖρας ἀμάχους
αὔδασε τοιοῦτον ἔπος· "Εἴ ποτ' ἐμάν, ὦ Ζεῦ πάτερ,
θυμῷ ἐθέλων ἀρὰν ἄκουσας,

ἐπ. β'

νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις
λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας
ἀνδρὶ τῷδε, ξεῖνον ἀμὸν μοιρίδιον τελέσαι,
τὸν μὲν ἄρρηκτον φυάν, ὥσπερ τόδε δέρμα με νῦν περιπλανᾶται
θηρός, ὃν πάμπρωτον ἄθλων κτεῖνά ποτ' ἐν Νεμέᾳ·
θυμὸς δ' ἑπέσθω." ταῦτ' ἄρα οἱ φαμένῳ πέμψεν θεὸς
ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεῖα δ' ἔνδον νιν ἔκνιξεν χάρις,

στρ. γ'

εἶπέν τε φωνήσαις ἅτε μάντις ἀνήρ·
"Ἔσσεταί τοι παῖς, ὃν αἰτεῖς, ὦ Τελαμών·
καί νιν ὄρνιχος φανέντος κέκλε' ἐπώνυμον εὐρυβίαν Αἴαντα, λαῶν
ἐν πόνοις ἔκπαγλον Ἐνυαλίου."
ὣς ἄρα εἰπὼν αὐτίκα
ἕζετ'. ἐμοὶ δὲ μακρὸν πάσας <ἀν>αγήσασθ' ἀρετάς·

42 τοιοῦτον Ϝέπος Heyne (MFCBuS): τοιοῦτόν τι old mss; τοιοῦτόν γ' Pauw (B).

46 τῷδε, ξεῖνον ἀμὸν S, τῶδε ξεῖνον ἀμὸν corr. *B*; τόνδε κεῖνον ἀμὸν *D*; τῷδε ξεῖνον ἀμὸν (BM); τῷδε Ξείνι', ἆμαρ F; τῷδε ξεινιόν μου C; τῷδε ξυνόδαμον Bury.

53 κέκλε' Bergk (C), cp. Hesychius κέκλεο· κάλεσον; κέκλευ Melanchthon (BuS): κέκλετ' *BD* (BMF).

56 <ἀν> —ἀρετάς Mingarelli (edd.), —ἀρετᾶς mss.

warrior-son was summoned to pour out the first libation of nectar,—summoned by good Telamon, who lifted up to him the wine-bowl rough with gold; and he, the while, outstretching unto heaven his hands invincible, spake out on this wise:—

"If ever, O father Zeus, thou hast heard my prayer with willing heart, now, even now, with strong entreaty, I pray thee to bring to perfection for Telamon a brave son, to be my fated guest-friend. I pray thee to make him as hardy in frame as this hide that is wrapped around me, hide of the beast whom, as the very first of my labours, I slew that day in Nemea; and may he have courage to match."

He ceased, and, thereupon, the god sent him a mighty eagle, king of birds, and sweet delight thrilled his heart, and prophet-like he spake and said:—

"Lo! Thou shalt have the son, for whom thou askest, Telamon; and, after the name of the bird that hath appeared, thou shalt call him the mighty Aias,[1] dread foeman in the war-toils of the people."

Thus having said, forthwith he sate him down. But, as for me, it would take too long to tell of all their deeds of prowess; for, O my Muse, it is for

[1] The name of *Αἴας* is here derived from *αἰετός*.

Φυλακίδᾳ γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
Πυθέᾳ τε κώμων Εὐθυμένει τε. τὸν Ἀργείων τρόπον
εἰρήσεταί που κὰν βραχίστοις.

ἀντ. γ'

ἄραντο γὰρ νίκας ἀπὸ παγκρατίου
τρεῖς ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
ἀγλαοὶ παῖδές τε καὶ μάτρως· ἀνὰ δ' ἄγαγον ἐς φάος οἵαν μοῖραν ὕμνων·
τὰν Ψαλυχιδᾶν δὲ πάτραν Χαρίτων
ἄρδοντι καλλίστᾳ δρόσῳ,
τόν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν
θεοφιλῆ ναίοισι. Λάμπων δὲ μελέταν
ἔργοις ὀπάζων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος,
υἱοῖσί τε φράζων παραινεῖ,

ἐπ. γ'

ξυνὸν ἄστει κόσμον ἑῷ προσάγων,
καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
μέτρα μὲν γνώμᾳ διώκων, μέτρα δὲ καὶ κατέχων·
γλῶσσα δ' οὐκ ἔξω φρενῶν· φαίης κέ νιν ἀνδράσιν ἀθληταῖσιν ἔμμεν
Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
πίσω σφε Δίρκας ἁγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν Κάδμου πύλαις.

59 *που κὰν* Heyne; *που κὲν B, πα κ' ἐν D* (B); *πᾳ κ' ἐν* Triclinius (F); *πᾳ δ' ἐν* (M); *ποι κὰν* Wilamowitz; *πάντ' ἐν* Schneidewin (C), *πολλ' ἐν* (S), *βαί' ἐν* Bury.
72 *νιν ἀνδράσιν ἀθλ.* Heyne, Hermann (B), — *ἀεθλ.* (FC): *νιν ἄνδρ' ἐν ἀθλ.* mss, — *ἀεθλ.* S; *Μένανδρον ἐν ἀεθλ.* Mommsen (Nezger, Bury).

[1] The Argive brevity of speech was proverbial. Aeschylus *Supplices*, 196, says of Argos, "the city doth not love a lengthy speech."

Phylacidas and Pytheas and Euthymenês, that I have come to marshall the triumph-march. In Argive fashion, shall the tale be told, I ween, even in briefest words.[1] Three victories in the pancratium from the Isthmus, and others again from leafy Nemea, were carried off by those glorious boys and by their eme. And oh! the goodly boon of praises which they raised to the light! Aye! and with brightest dew of song they refresh the clan of the Psalychidae; they have firmly founded the house of Themistius, and they dwell here in a city which is loved of heaven. And Lampon himself, "spending pains on all his work," holdeth in honour that saying of Hesiod,[2] quoting and commending it to his sons besides, and thus bringing a general fame to his own city, while he is loved for his good deeds to strangers also, in heart pursuing the true mean, and holding to that mean in act beside; and his tongue departeth not from his thoughts. You might say that, amid the athletes, he was a very stone of Naxos among all others, the metal-mastering whetstone.[3] I shall give him to drink of the pure water of Dircê, which the deep-zoned daughters of golden-robed Memory made to gush forth beside the noble gates of the walls of Cadmus.

[2] *Works and Days*, 412, μελέτη δέ τε ἔργον ὀφέλλει, "taking pains doth help the work."

[3] "Emery has been worked from a remote period in the isle of Naxos, whence the stone was called *Naxium* by Pliny and other Roman writers" (*Enc. Brit.* ed. 1910). Cp. Pliny, 36, § 164; 37, § 109. Whetstones of similar formation in Cyprus were called "Naxian" (36, § 54); and "Cretan" as well as "Naxian" whetstones are mentioned as famous in 36, § 164. The statement of the Scholiast that the whetstone in the text came from "Naxos in Crete" is probably due to some confusion between Naxian and Cretan whetstones.

ISTHMIAN VII

FOR STREPSIADES OF THEBES

INTRODUCTION

The seventh Isthmian celebrates the victory in the pancratium won by Strepsiades of Thebes. The victor's uncle, of the same name, had died in battle. The Scholiast says that he had fallen "in the Peloponnesian war." Heyne, Thiersch, Bergk, and Gaspar connect this battle with the invasion of Attica by the Peloponnesian forces, in 506, under the command of Cleomenes, who was allied with the Boeotians and Chalcidians. They accordingly assume that Strepsiades the elder fell in one of the battles between the Boeotians and Athenians, and that the Isthmian victory of Strepsiades the younger was in April 502, a few months before the Pythian games of August, for which Strepsiades was preparing.

Mezger, followed by Bury, holds that the battle in which Strepsiades the elder fell was that of Tanagra, fought in Nov. 457, in which the Peloponnesians and the Thebans defeated the Athenians. Two months later, early in 456, the Thebans were defeated by the Athenians at Oenophyta. Boeckh and Dissen, Fennell, Schröder and Wilamowitz, hold that this was the battle in which Strepsiades fell. Those who, like Gaspar,

place the Ode in 502, imply that this was one of Pindar's earliest poems, but the approach of old age is implied in l. 41, which is in favour of the date conjecturally adopted by Schröder, 456.

The poet asks the guardian-goddess of Thebes which of her legendary glories has given her the greatest delight (1–15). Men are apt to forget any event which has not been commemorated in song (16–19). Therefore we must sing of the victory in the pancratium won by Strepsiades (20–23).

His wreath has a common interest to his uncle of the same name, who bravely died in battle for his dear country, while the bravest of our warriors endured intolerable woe (24–36). But now Poseidon, lord of the Isthmus, has given the poet calm after storm by wreathing his hair with garlands for an Isthmian victory (37–39).

The poet hopes that the envy of the immortals may not mar whatever happiness he pursues, while he is awaiting old age and death (39–42). We all die, but our fortune is unequal, and, however far anyone may gaze, he is too short to reach the heavens. Stolen sweets have a bitter ending (42–48).

May Apollo grant the victor a crown at the next Pythian games (49–51).

VII.—ΣΤΡΕΨΙΑΔῌ ΘΗΒΑΙῼ

ΠΑΓΚΡΑΤΙῼ

στρ. α′

Τίνι τῶν πάρος, ὦ μάκαιρα Θήβα,
καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν
εὔφρανας; ἦ ῥα χαλκοκρότου πάρεδρον
Δαμάτερος ἀνίκ᾽ εὐρυχαίταν
ἄντειλας Διόνυσον; ἢ χρυσῷ μεσονύκτιον νίφοντα
δεξαμένα τὸν φέρτατον θεῶν,

ἀντ. α′

ὁπότ᾽ Ἀμφιτρύωνος ἐν θυρέτροις
σταθεὶς ἄλοχον μετῆλθεν Ἡρακλείοις γοναῖς;
ἢ ὅτ᾽ ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς;
ἢ ὅτ᾽ ἀμφ᾽ Ἰόλαον ἱππόμητιν;
ἢ Σπαρτῶν ἀκαμαντολογχᾶν; ἢ ὅτε καρτερᾶς
Ἄδραστον ἐξ ἀλαλᾶς ἄμπεμψας ὀρφανὸν

ἐπ. α′

μυρίων ἑτάρων ἐς Ἄργος ἵππιον;
ἢ Δωρίδ᾽ ἀποικίαν οὕνεκεν ὀρθῷ
ἔστασας ἐπὶ σφυρῷ
Λακεδαιμονίων, ἕλον δ᾽ Ἀμύκλας
Αἰγεῖδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;

6 ὁπότ᾽ mss (edd.) : ἦ ὅτ᾽ Tyrrell.
8 f. ἢ ὅτ᾽ (BF) : ἦ [ὅτ᾽] Erasmus Schmid (MCS); ἦτ᾽...ἦτ᾽ Bury.
12 οὕνεκεν Thiersch (MFCBuS) : οὕνεκ᾽ mss ; ἀνίκ᾽ ἄρ᾽ Heyne (B).

[1] This implies the transference to the legend of Alcmêna (at Thebes) of the leading feature of the legend of Danaë (at Argos). [2] Cp. note on *I.* i 30.

VII.—FOR STREPSIADES OF THEBES

WINNER IN THE PANCRATIUM, 456 (?) B.C.

O HAPPY Thêbê, tell me over which of the olden glories of thy land thou hast chiefly gladdened thy heart? Was it haply, when thou didst bring into being Dionysus of the flowing locks, who is enthroned beside Dêmêtêr of the clashing cymbals? or when thou gavest welcome to the greatest of the gods amid a snow-shower of gold at dead of night,[1] what time he stood at Amphitryon's portal and drew near Amphitryon's wife for the begetting of Heracles? or was it when thou rejoicedst over the wise counsels of Teiresias? or when over the deft horseman Iolaüs, or over the dragon-brood[2] and their unwearied spears? or when from the rude battle thou didst send Adrastus back to Argos, home of horses, reft of countless comrades? or again, because thou madest the Dorian colony of the men of Lacedaemon to stand upright on its feet, when thy descendants, the Aegeidae, captured Amyclae according to the Pythian oracles?[3]

[3] Amyclae was a few miles south of Sparta, which was not firmly established until it had captured Amyclae. The scholia quote Aristotle as saying (in his treatise on the Spartan constitution) that when the Lacedaemonians were at war with Amyclae, they consulted the oracle, and were told to seek the alliance of the Aegeidae. For this purpose they went first to Athens, and next to Thebes, where they found the Aegeidae holding a feast, and obtained their alliance. The leader of these Aegeidae was Timomachus, who was the first to organise the forces of the Lacedaemonians, and was highly honoured by them.

ἀλλὰ παλαιὰ γὰρ
εὕδει χάρις, ἀμνάμονες δὲ βροτοί,

στρ. β′

ὅ τι μὴ σοφίας ἄωτον ἄκρον
κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγέν.
κώμαζ᾽ ἔπειτεν ἀδυμελεῖ σὺν ὕμνῳ
καὶ Στρεψιάδᾳ· φέρει γὰρ Ἰσθμοῖ
νίκαν παγκρατίου· σθένει τ᾽ ἔκπαγλος ἰδεῖν τε μορφάεις· ἄγει τ᾽ ἀρετὰν οὐκ αἴσχιον φυᾶς.

ἀντ. β′

φλέγεται δὲ ἰοπλόκοισι Μοίσαις,
μάτρωΐ θ᾽ ὁμωνύμῳ δέδωκε κοινὸν θάλος,
χάλκασπις ᾧ πότμον μὲν Ἄρης ἔμιξεν,
τιμὰ δ᾽ ἀγαθοῖσιν ἀντίκειται.
ἴστω γὰρ σαφὲς ὅστις ἐν ταύτᾳ νεφέλᾳ χάλαζαν αἵματος πρὸ φίλας πάτρας ἀμύνεται,

ἐπ. β′

λοιγὸν ἄντα φέρων ἐναντίῳ στρατῷ,
ἀστῶν γενεᾷ μέγιστον κλέος αὔξων
ζώων τ᾽ ἀπὸ καὶ θανών.
τὺ δέ, Διοδότοιο παῖ, μαχατὰν
αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἕκτορα
Ἀμφιάρηόν τε,
εὐανθέ᾽ ἀπέπνευσας ἁλικίαν

στρ. γ′

προμάχων ἀν᾽ ὅμιλον, ἔνθ᾽ ἄριστοι

23 *δὲ Ϝιοπλοκοισι* Bergk (MFCBuS), cp. *O.* vi 30 : *δ᾽ ἰοπλοκάμοισι* mss ; *δ᾽ ἰοβοστρύχοισι* Boeckh.
28 *ἄντα φέρων* Thiersch (BC), *ἐναντίον φέρων* scholium : *ἀμύνων* mss (†FS) ; *ἀμπεπαλὼν* (M) ; *ἀντιφέρων* Bury.
33 *ἀμφ᾽ Ἀμφιάρειον* Bergk (Bu).

But ah! for the olden glory sleepeth, and mortals are unmindful, save of that which winneth its way to the perfect bloom of poesy by being blended with the sounding streams of song.

Therefore with melodious strain begin the festal triumph-song, even for Strepsiades; for at the Isthmus he is winner of the victory in the pancratium; wondrous in strength is he, and yet comely to look upon, and he hath also courage no whit inferior to his frame. And he is lit up with glory by the violet-tressed Muses; and to his eme of the self-same name hath he given a share in the crown, even to him for whom Ares of the brazen shield mingled the draught of death; and yet honour is laid up in recompense for the brave. For whoso, in this cloud of war, defendeth his dear father-land against the hailstorm of blood, by dealing death to the host of the foemen, let him know assuredly that he is causing the greatest glory to grow for the race of his fellow-townsmen,—both while he liveth and when he is dead.

But thou, O son of Diodotus, vying with the warrior Meleager, vying also with Hector and Amphiaraüs, didst breathe forth the fair bloom of thy youth amid the host of warriors in the van,

ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.
ἔτλαν δὲ πένθος οὐ φατόν· ἀλλὰ νῦν μοι
Γαιάοχος εὐδίαν ὄπασσεν
ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνοισιν ἁρμό-
σαις. ὁ δ᾽ ἀθανάτων μὴ θρασσέτω φθόνος,

ἀντ. γ΄

ὅ τι τερπνὸν ἐφάμερον διώκων
ἕκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον
αἰῶνα. θνᾴσκομεν γὰρ ὁμῶς ἅπαντες·
δαίμων δ᾽ ἄϊσος· τὰ μακρὰ δ᾽ εἴ τις
παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν
ἕδραν· ὅτι πτερόεις ἔρριψε Πάγασος

ἐπ. γ΄

δεσπόταν ἐθέλοντ᾽ ἐς οὐρανοῦ σταθμοὺς
ἐλθεῖν μεθ᾽ ὁμάγυριν Βελλεροφόνταν
Ζηνός· τὸ δὲ πὰρ δίκαν
γλυκὺ πικροτάτα μένει τελευτά.
ἄμμι δ᾽, ὦ χρυσέᾳ κόμᾳ θάλλων, πόρε, Λοξία,
τεαῖσιν ἁμίλλαισιν
εὐανθέα καὶ Πυθόϊ στέφανον.

36 ἐσχάταις (-οισιν *D*) ἐπ᾽ ἐλπ. *BD* : ἐπ᾽ omitted by Calliergus (edd.).

39 φθόνος, *BD*, scholia, Erasmus Schmid (**BF**) : φθόνος. (**MCBuS**).

where the bravest sustained the strife of war in hope forlorn. And they suffered sorrow beyond all telling; but now hath the Upholder of the Earth given me fair weather after storm.[1] I shall sing with my hair entwined with garlands, while I only pray that the envy of the immortals may not mar whatever pleasure I pursue, sufficient for my day, as I calmly pass onward to old age and to the destined bourne of life. For we die all alike, albeit our doom is diverse. But, if any man lifteth up his eyes to things afar, he is too short to attain unto the brass-paved floor of heaven; for the winged Pêgasus threw Bellerophon, his rider, who would fain have gone to the homes of heaven and the goodly company of Zeus.[2] Stolen sweets are awaited by an end most bitter. But grant to us, O Loxias, that art glorious with thy golden hair, a crown of fairest flowers even from thine own contests at Pytho.

[1] Poseidon, the Lord of the Isthmus, is here the giver of calm, because he has granted a victory in the Isthmian games. [2] Cp. *O.* xiii 64.

ISTHMIAN VIII

FOR CLEANDROS OF AEGINA

INTRODUCTION

THE eighth and last Isthmian celebrates the victory won in the boys' pancratium by Cleander of Aegina. He had already been successful in the Nemean games, presumably, of July 479, and he has now been victorious in the Isthmian games of, presumably, April 478. Phylacidas has been victorious in the two preceding Isthmian festivals, that of 484 (*Isth.* vi.) and that of 480 (*Isth.* v.).

The liberties of Greece had been saved by the victories of Salamis and Plataea; Sparta and Athens were exultant, but Thebes (which had capitulated in the autumn of 479) was in mourning. Almost alone of all the Hellenic States, she had made common cause with the Medes. The Ode reflects the poet's mingled feelings of sorrow for the part played by Thebes, and of joy at the liberation of Hellas from the intolerable burden which had been hanging over her head.

The poet rouses himself from grief, mingled with joy at the removal of an intolerable burden that had been oppressing Hellas; he calls upon the chorus

to celebrate the Isthmian victory of Cleander (1–13). When our path is beset with treachery, we must walk warily, but the ills of mortals can be cured, provided they have liberty (14–16). It is manly to cherish good hopes for the future, and it is the duty of a Theban to sing the praises of Aegina, for Aegina and Thêbê were sisters, both of them beloved by Zeus, who made one of them queen of Thebes, and the other the mother of Aeacus (17–23).

The myth of the Aeacidae (23–60).

Even as Achilles was honoured of all, so must we haste to raise the Muses' memorial in honour of the victor's cousin, Nicocles, and of his Isthmian victory in the boxing match (61–65). The praise of Cleander, and of his victories at Megara and Epidaurus (65–70).

VIII.—ΚΛΕΑΝΔΡῼ ΑΙΓΙΝΗΤῌ

ΠΑΓΚΡΑΤΙῼ

στρ. α´

Κλεάνδρῳ τις ἁλικίᾳ τε λύτρον
εὔδοξον, ὦ νέοι, καμάτων
πατρὸς ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον ἰὼν ἀνεγειρέτω
κῶμον, Ἰσθμιάδος τε νίκας ἄποινα, καὶ Νεμέᾳ
ἀέθλων ὅτι κράτος ἐξεῦρε. τῷ καὶ ἐγώ, καίπερ ἀχνύμενος
θυμόν, αἰτέομαι χρυσέαν καλέσαι
Μοῖσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
μήτ᾽ ἐν ὀρφανίᾳ πέσωμεν στεφάνων,
μήτε κάδεα θεράπευε· παυσάμενοι δ᾽ ἀπρήκτων κακῶν
γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον·
ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς
τὸν Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός,

στρ. β´

ἀτόλματον Ἑλλάδι μόχθον. ἀλλά
μοι δεῖμα μὲν παροιχόμενον
καρτερὰν ἔπαυσε μέριμναν· τὸ δὲ πρὸ ποδὸς ἄρειον ἀεὶ <σκοπεῖν>

10 τὸν Heimsoeth (FS): mss have τε, or γε (BC); καί (M); ἅτε Bury.
12 δεῖμα mss (edd.): χάρμα M. παροιχόμενον mss (BFCS[1]): —ομένων Benedictus (MBuS[3]).
13 <σκοπεῖν> Thiersch (BMFCS): <θέμεν> Bury.

VIII.—FOR CLEANDROS OF AEGINA

WINNER IN THE PANCRATIUM, 478 (?) B.C.

Ho youths! go one of you to the gleaming portal of Telesarchus, and awake the festal triumph-song in honour of Cleandros and his comrades, as a glorious guerdon for his toils, even as a recompense for his victory at the Isthmus, no less than for his winning the prize in the contests at Nemea. Therefore, I also, though stricken sorely at heart, am bidden[1] to invoke the golden Muse. Yet, now that we are set free from mighty woes, let us not fall into any lack of festal garlands, nor do thou brood over sorrows; but ceasing to dwell on unavailing ills, we shall delight the people with some strain of sweetness, even after toil; inasmuch as the trouble that Hellas could not brook, the stone of Tantalus above our head, hath now been turned aside for us by one of the gods; but, as for me, the passing away of terror hath caused stern care to cease;[2] and is it better to look evermore at that which lieth before one's foot, for man has hanging over him a

[1] Understood as Middle by Wilamowitz, "darum bitte auch ich . . . dass man die goldne Muse rufe," *i.e.* "I also bid them invoke the Muse."

[2] Wilamowitz, retaining παροιχομένων, understands the sentence to mean "fear for perils now past hath hampered the power of my poetry."

χρῆμα πᾶν. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέμαται,
ἑλίσσων βίου πόρον· ἰατὰ δ' ἔστι βροτοῖς σύν γ' ἐλευθερίᾳ
καὶ τά. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν·
χρὴ δ' ἐν ἑπταπύλοισι Θήβαις τραφέντα
Αἰγίνᾳ Χαρίτων ἄωτον προνέμειν,
πατρὸς οὕνεκα δίδυμαι γένοντο θύγατρες Ἀσωπίδων
ὁπλόταται, Ζηνί τε ἅδον βασιλέϊ.
ὃ τὰν μὲν παρὰ καλλιρόῳ
Δίρκᾳ φιλαρμάτου πόλιος ᾤκισσεν ἀγεμόνα·

στρ. γ'

σὲ δ' ἐς νᾶσον Οἰνοπίαν ἐνεγκὼν
κοιμᾶτο, δῖον ἔνθα τέκες
Αἰακὸν βαρυσφαράγῳ πατρὶ κεδνότατον ἐπιχθονίων· ὃ καὶ
δαιμόνεσσι δίκας ἐπείραινε· τοῦ μὲν ἀντίθεοι
ἀρίστευον υἱέες υἱέων τ' ἀρηΐφιλοι παῖδες ἀνορέᾳ
χάλκεον στονόεντ' ἀμφέπειν ὅμαδον·
σώφρονές τ' ἐγένοντο πινυτοί τε θυμόν.
ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,
Ζεὺς ὅτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισαν Ποσειδᾶν γάμῳ,
ἄλοχον εὐειδέ' ἐθέλων ἑκάτερος
ἑὰν ἔμμεν· ἔρως γὰρ ἔχεν.
ἀλλ' οὔ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν πραπίδες,

στρ. δ'

ἐπεὶ θεσφάτων ἐπάκουσαν· εἶπε δ'

31 *ἐπάκουσαν* Triclinius, Hermann[1] (MFCS): *ἤκουσαν* *D* (Bu); *ὑπ' ἄκουσαν* Hermann[2].

treacherous time that maketh crooked the path of life. Yet even this may be healed for mortals, if only they have freedom. Howsoever, it is meet for man to take to heart good hope; aye, meet it is for one who was reared at Thebes, the city of seven gates, to give Aegina the brightest flower of graceful song.

For to one father, Asôpus, were twin daughters born, the youngest of his children, and they found favour with Zeus the king. Wherefore he caused one of them to dwell beside fair Dircê's stream, as queen of a city rejoicing in chariots; while thee, the other, he carried unto the isle Oenopia[1] and made his bride,—that isle where, to the sire who loudly thundereth, thou barest Aeacus divine, most virtuous of all the race of earth. Therefore it was that even for the gods he became arbiter of strife. His god-like sons and their children dear to Arês were ever bravest in courage, for ordering the dolorous din of brazen war, and they were pure in life, and wise in heart.

All this was remembered even by the assembly of the blessed gods, when Zeus and glorious Poseidon strove for the hand of Thetis, both of them desiring her to be his beauteous bride, for love enthralled them. Yet the immortal counsels of the gods did not bring that marriage to pass, when they had heard a certain

[1] One of the old names of Aegina; also called Oenônê in *N.* iv 46, v 15, viii 7, *I.* v 35.

εὔβουλος ἐν μέσοισι Θέμις,
οὕνεκεν πεπρωμένον ἦν φέρτερον γόνον ἄνακτα πατρὸς τεκεῖν
ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
διώξει χερὶ τριόδοντός τ᾽ ἀμαιμακέτου, Δί τε μισγομέναν
ἢ Διὸς παρ᾽ ἀδελφεοῖσιν.—" ἀλλὰ τὰ μὲν
παύσατε· βροτέων δὲ λεχέων τυχοῖσα
υἱὸν εἰσιδέτω θανόντ᾽ ἐν πολέμῳ,
χεῖρας Ἄρεϊ <τ᾽> ἐναλίγκιον στεροπαῖσί τ᾽ ἀκμὰν ποδῶν.
τὸ μὲν ἐμὸν Πηλέϊ γάμου θεόμορον
ὀπάσσαι γέρας Αἰακίδᾳ,
ὅντ᾽ εὐσεβέστατον φάτις Ἰωλκοῦ τράφειν πεδίον·
στρ. ε΄
ἰόντων δ᾽ ἐς ἄφθιτον ἄντρον εὐθὺς
Χείρωνος αὐτίκ᾽ ἀγγελίαι·
μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δὶς ἐγγυαλιζέτω
ἄμμιν· ἐν διχομηνίδεσσιν δὲ ἑσπέραις ἐρατὸν
λύοι κεν χαλινὸν ὑφ᾽ ἥρωϊ παρθενίας." ὣς φάτο Κρονίδαις
ἐννέποισα θεά· τοὶ δ᾽ ἐπὶ γλεφάροις

33 *οὕνεκεν* Donaldson (BuS), cp. *N.* ix 36 : *εἵνεκεν* *D*, Triclinius, (BMFC).
γόνον ἄνακτα (*i.e.* *Fάνακτα*) *πατρὸς τεκεῖν* mss (FBu) : *γόνον* <*οἱ*> *ἄνακτα π.τ.* Boeckh ; *γόνον* <*ἂν*> *ἄνακτα π.τ.* Bergk (C) ; *πατέρος ἄνακτα γόνον τεκεῖν* Ahlwardt (S) ; *τεκέμεν ἄνακτα πατρὸς γόνον* M.
35 *Δὶ δαμαζομέναν* Bergk[4] (Bu).
37 *χεῖρας Ἄρεϊ* <*τ᾽*> Boeckh (MFCS[1]) ; *χεῖρας Ἄρεϊ* Hermann (S[3]) ; *Ἄρεϊ χεῖρας* *D* (*χέρας* Triclinius) ; *ἄνδρ᾽ Ἄρει χέρας* Bury.
38 f. *γάμου θεόμορον ὀπάσσαι γέρας Αἰακίδᾳ* Hermann (1)

oracle. For Themis, wise in counsel, spake in their midst, saying how that it was fated that the sea-queen should bear a princely son, who would be stronger than his father, and who in his hand would wield another weapon, mightier than the thunder-bolt or the stubborn trident, if she were wedded either to Zeus or to his brethren.[1]

"Nay, cease from this," she added, "rather let her win a mortal marriage and see her son fall in war, after vying with Arês in the might of his hands, and with the lightnings in the speed of his feet. My counsel is to grant this marriage-boon divine to the son of Aeacus, even to Pêleus, who is famed to be the holiest man that liveth in the plain of Iolcus. At once let the message be sent with all speed to Cheiron's cave divine; and let not the daughter of Nêreus ever again place in our hands the leaves of strife[2]; but, in the evenings of full-moon, let her unloose her maiden-girdle in love for that hero."

So said the goddess, speaking unto the sons of Cronus, and they gave assent with their brows

[1] Poseidon. For the plural cp. Frag. 53 (45), 10 f.

[2] In Syracuse and Athens olive-leaves were sometimes used for inscribing votes of banishment. In the former city this procedure was called *πεταλισμός*; in the latter *ἐκφυλλοφορεῖν*.

Donaldson (MFC): *θεάμοιρον ὀπάσαι γάμου Αἰακίδα γέρας D*, *θεόμορον — Αἰακίδᾳ τὸ γέρας* B; *γέρας θεόμορον ὀπάσσαι γάμοι Αἰακίδᾳ* Hermann (2) (S), — *γάμον Αἰακίδᾳ* Bury.

40 *φάτις Ἰωλκοῦ* Bothe (BMFC), — *Ἰαολκοῦ* (S): *φασὶν Ἰαωλκοῦ D*; *φάσ' Ἰαωλκοῦ* Triclinius; *φρασὶν Ἰωλκοῦ* Bergk[4], *φρασὶ. Ϝιωλκοῦ τράφει* Bury.

νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς
οὐ κατέφθινε. φαντὶ γὰρ ξύν' ἀλέγειν
καὶ γάμον Θέτιος ἄνακτα. καὶ νεαρὰν ἔδειξαν σοφῶν
στόματ' ἀπείροισιν ἀρετὰν Ἀχιλέος·
ὃ καὶ Μύσιον ἀμπελόεν
αἵμαξε Τηλέφου μέλανι ῥαίνων φόνῳ πεδίον,

στρ. στ'

γεφύρωσέ τ' Ἀτρεΐδαισι νόστον,
Ἑλέναν τ' ἐλύσατο, Τρωΐας
ἶνας ἐκταμὼν δορί, ταί νιν ῥύοντό ποτε μάχας ἐναριμβρότου
ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν
ὑπέρθυμον Ἕκτορά τ' ἄλλους τ' ἀριστέας· οἷς δῶμα Φερσεφόνας
μανύων Ἀχιλεύς, οὖρος Αἰακιδᾶν,
Αἴγιναν σφετέραν τε ῥίζαν πρόφαινεν.
τὸν μὲν οὐδὲ θανόντ' ἀοιδαὶ ἔλιπον,
ἀλλά οἱ παρά τε πυρὰν τάφον θ' Ἑλικώνιαι παρθένοι
στάν, ἐπὶ θρῆνόν τε πολύφαμον ἔχεαν.
ἔδοξ' ἆρα τόδ' ἀθανάτοις,
ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοις θεᾶν διδόμεν.

στρ. ζ'

τὸ καὶ νῦν φέρει λόγον, ἔσσυταί τε
Μοισαῖον ἅρμα Νικοκλέος
μνᾶμα πυγμάχου κελαδῆσαι. γεραίρετέ νιν, ὃς Ἴσθμιον ἂν νάπος
Δωρίων ἔλαχεν σελίνων· ἐπεὶ περικτίονας

47 ἄνακτα old mss (BMFBu) : ἄνακτε Triclinius (CS).
56 οὐδὲ Dissen (edd.) : οὔτε mss. ἀοιδαί τι λίπον ? S.
60 ἐσλόν γε Calliergus (edd.) : ἐς λόγον γε mss.

immortal; and the fruit of her words did not wither away, for they tell how that Zeus joined in favouring even the marriage of Thetis. And the lips of poets wise made known the youthful prowess of Achilles to those who had heard it not before;—Achilles who stained and besprent the vine-clad plain of Mysia with the dark blood of Têlephus, and enabled the Atreidae to return by a safe path across the sea. 'Twas Achilles who rescued Helen, when with the sword he hewed asunder the sinews of Troy, that aforetime stayed him in plying on the plain the work of murderous war,—hewed asunder the over-weening might of Memnon, and Hector, and other brave heroes, to whom Achilles, champion of the house of Aeacus, pointed the road to the house of Persephonê, and thus brought fame to Aegina and to his race. And even when dead, he was not forsaken of song, but, beside his funeral pyre and tomb, there stood the maids of Helicon, and poured over him the dirge of many voices.[1] Thus was it proved to be the will of the immortals to make a brave man, even when dead, a theme for the hymns of goddesses; and even now this law holdeth good, and therefore doth the Muses' car start forth to sound aloud the glory of the boxer, Nîcoclês. O praise ye him, who won the crown of wild Dorian celery in the Isthmian glade,

[1] πολύφαμος means "many-voiced" in the *Odyssey* (ii 150) and in Alcman (Frag. 34); and the dirge mentioned in the text is described in the *Odyssey* (xxiv 60) as sung by all the nine Muses in turn, ἀμειβόμεναι ὀπὶ καλῇ. This is better than making the epithet synonymous with πολύφατος, "very famous."

ἐνίκασε δή ποτε καὶ κεῖνος ἄνδρας ἀφύκτῳ χερὶ κλονέων.
τὸν μὲν οὐ κατελέγχει κριτοῦ γενεὰ
πατραδελφεοῦ· ἁλίκων τῷ τις ἁβρὸν
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
μυρσίνας στέφανον, ἐπεί νιν Ἀλκαθόου τ' ἀγὼν σὺν τύχᾳ
ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρίν·
τὸν αἰνεῖν ἀγαθῷ παρέχει·
ἥβαν γὰρ οὐκ ἄπειρον ὑπὸ χειᾷ καλῶν δάμασεν.

since he too,[1] in his day, was victorious over all that dwelt around him, smiting them with his resistless hands. He is not dishonoured by the offspring of his father's noble brother.[2] Therefore let a bright crown of myrtle, in honour of the pancratium, be entwined for Cleandros by one of his comrades, since the contest of Alcathoüs, and the young men of Epidaurus gave him welcome aforetime. 'Tis fitting for the good to praise him, for he hid not the spirit of his youth in a hole unknown to fame.

[1] Like Achilles. [2] His cousin, Cleandros.

FRAGMENTS

FRAGMENTS

INTRODUCTION TO THE FRAGMENTS

The life of Pindar in the Ambrosian MS in Milan states that the poet was the author of seventeen works:—(1) Hymns, (2) Paeans, (3) and (4) two books of Dithyrambs, (5) and (6) two books of Processional Songs (Προσόδια), (7) and (8) two books of Maidens' Songs (Παρθένεια or Παρθένια), (9) a separate book of the same, (10) and (11) two books of Dance-songs (Ὑπορχήματα), (12) Eulogies (Ἐγκώμια), (13) Dirges (Θρῆνοι), and, lastly, (14), (15), (16), (17), four books of Epinician Odes (Ἐπινίκια). In the order adopted by the first editor, Aristophanes of Byzantium, these Odes were arranged as follows:—*Olympia, Pythia, Isthmia, Nemea,* in the sequence of the foundation of the four festivals (776, 582, 581, 573), with three other Odes (*Nem.* ix, x, xi) connected with Sicyon, Argos, and Tenedos, added at the end.

In the above order of the poet's works, the first place is assigned to poems celebrating the gods, and the last to those in commemoration of men; and, in the Epinician Odes, the order is, first the Odes on horse-races or chariot-races, next those on boxing or wrestling, and, lastly, those on foot-races.

The order in which Horace (*Carm.* iv 2), alludes to the Odes of Pindar is (1) Dithyrambs, (2) other Odes

relating to the gods, (3) Eulogies of kings, (4) Epinician Odes, and (5) Dirges.

The *Oxyrhynchus Papyri* have helped to determine the dates of several of the Epinician Odes, and have added much to our knowledge of the *Paeans* and the *Partheneia* and the *Dithyrambs*. The first and second of these works are represented in vols. iv, v (1904–8); the third in vol. xiii (1919). This last (besides new readings in *O.* ii 39, πατρωιαν, and vi 77, οροϛ) includes fragments from three *Dithyrambs*, the second of which, written for the Thebans, enables us to combine in a consecutive form three passages previously known as fragments 79*a*, 79*b*, and 208 (see p. 558 ff).

The following selection includes all the principal Fragments, old and new.

ΙΣΘΜΙΟΝΙΚΑΙ

ΑΙΓΙΝΗΤῌ

1 Bergk (4 Boeckh)

Κλεινὸς Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς
Αἴγινα· σὺν θεῶν δέ νιν αἴσᾳ
Ὕλλου τε καὶ Αἰγιμιοῦ
Δωριεὺς ἐλθὼν στρατὸς ἐκτίσσατο·
τῶν μὲν ὑπὸ στάθμᾳ νέμονται
οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες· οἷοι δ' ἀρετὰν
δελφῖνες ἐν πόντῳ, ταμίαι τε σοφοὶ
Μοισᾶν ἀγωνίων τ' ἀέθλων.

Appended to I viii in Laur. ms *D*.

2 θεῶν B : θεῶ *D*.
4 f. ἐκτίσσατο· τῶν Hermann : ἐκτήσατο· τα *D*.

ΥΜΝΟΙ

ΘΗΒΑΙΟΙΣ

29–30 Bergk (5–6 Boeckh)

Ἰσμηνὸν ἢ χρυσαλάκατον Μελίαν,
ἢ Κάδμον, ἢ σπαρτῶν ἱερὸν γένος ἀνδρῶν,
ἢ τὰν κυανάμπυκα Θήβαν,
ἢ τὸ πάντολμον σθένος Ἡρακλέος,

FROM AN ISTHMIAN ODE

FOR AN ISTHMIAN VICTORY OF AN AEGINETAN

Famous is the story of Aeacus; famous too is Aegina, renowned for her navy. It was under heaven's blessing that she was founded by the coming of the Dorian host of Hyllus and Aegimius,[1] beneath whose rule they dwell. They never transgress right, nor yet the justice due to strangers; on the sea they are a match for dolphins in prowess, and they are wise ministrants of the Muses and of athletic contests. . . . .

[1] Cp. *P.* i 61–65.

HYMNS

FOR THE THEBANS

Shall we sing of Ismênus, or of Melia[2] with her golden distaff, or of Cadmus, or of the holy race of the Sparti,[3] or Thêbê with her purple snood, or the all-daring might of Heracles, or the gladsome honour

[2] See note on *P.* xi 4. [3] See note on *P.* ix 82.

(29) ἢ τὰν Διωνύσου πολυγαθέα τιμάν,
ἢ γάμον λευκωλένου Ἁρμονίας ὑμνήσομεν; –⏑⏑––

* * * *

(30) πρῶτον μὲν εὔβουλον Θέμιν οὐρανίαν
χρυσέαισιν ἵπποις Ὠκεανοῦ παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἆγον Οὐλύμπου λιπαρὰν καθ' ὁδὸν
σωτῆρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν·
ἁ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν ἀλαθέας Ὥρας.

The first part is derived from [Lucian], *Demosth. Encom.* c. 19, and Plutarch, *de glor. Athen.* c. 4. The second part is found in Clemens Alexandrinus, *Strom.* vi 731.

(30) 6 ἀλαθέας Ὥρας B (from Hesychius): ἀγαθὰ σωτῆρας Clemens.

42 (171)

. . . ἀλλοτρίοισιν μὴ προφαίνειν τίς φέρεται
μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω.
καλῶν μὲν ὦν μοῖράν τε τερπνῶν ἐς μέσον χρὴ παντὶ λαῷ
δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόσδοτος ἀτερὰ κακότας
προστύχῃ, ταύταν σκότει κρύπτειν ἔοικεν.

Stobaeus, *Flor.* cix 1. This Fragment and the next two belong to a poem setting forth the good counsel given by Amphiaraüs to his son Amphilochus on his departure for Thebes.

180 (172)

μὴ πρὸς ἅπαντας ἀναρρῆξαι τὸν ἀχρεῖον λόγον·
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός·
κέντρον δὲ μάχας ὁ κρατιστεύων λόγος.

Clemens Alexandrinus, *Strom.* i 345.

due to Dionysus, or the bridal of white-armed Harmonia?[1]

First did the Fates in their golden chariot bring heavenly Themis, wise in counsel, by a gleaming pathway from the springs of Ocean to the sacred stair of Olympus, there to be the primal bride of the Saviour Zeus. And she bare him the Hours with golden fillet and with gleaming fruit,—the Hours that are ever true.

[1] The above passage was one of the poet's earliest compositions. It was so full of mythological allusions that the poetess Corinna, who had suggested his turning his attention to mythology, told him "to sow with the hand, not with the whole sack" (Plutarch, *de glor. Athen.* c. 4).

COUNSELS GIVEN BY AMPHIARAÜS TO HIS SON AMPHILOCHUS

Disclose not to strangers our burden of care; this at least shall I advise thee. Therefore is it fitting to show openly to all the folk the fair and pleasant things allotted us; but, if any baneful misfortune sent of heaven befalleth man, it is seemly to shroud this in darkness.

4 ἀταρὰ (ἀτηρὰ Wilamowitz) κακότας: ἀτλητηκότας or ἄτη mss; ἀτλάτα (ἄτλατος Dindorf) κακότας (BS).

Blurt not out unto all the word that is needless. There are times when the path of silence is the safest, while the word that is overbearing is a spur unto strife.

1 ἀχρεῖον BS: ἀρχαῖον mss.

43 (173)

ὦ τέκνον,
ποντίου θηρὸς πετραίου χρωτὶ μάλιστα νόον
προσφέρων πάσαις πολίεσσιν ὁμίλει·
τῷ παρεόντι δ' ἐπαινήσαις ἑκὼν
ἄλλοτ' ἀλλοῖα φρόνει.

Athenaeus, xii 513c, and vii 317a,

πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἥρως,
τοῖσιν ἐφαρμόζου, τῶν κεν καὶ δῆμον ἵκηαι.

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΩΟΝ

51 Schröder (70)

οἱ δὲ ποιηταὶ κοσμοῦσιν ἄλση καλοῦντες τὰ ἱερὰ πάντα, κἂν ᾖ ψιλά· τοιοῦτόν ἐστι τὸ τοῦ Πινδάρου περὶ τοῦ Ἀπόλλωνος λεγόμενον·

. . . . . . <δι>νηθεὶς ἐπῆεν
γᾶν τε καὶ <πᾶσαν> θάλασσαν
καὶ σκοπιαῖσιν <ἐπ' αἰπειναῖ>ς ὀρέων ὕπερ ἔστα
καὶ μυχοὺς διζάσατο βαλλόμενος κρηπῖδας ἀλσέων . . .
καί ποτε τὸν τρικάρανον
Πτωΐου κευθμῶνα κατέσχεθε κούρα . . .
καὶ τὸν Τήνερον καλεῖ
ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα.

Strabo, ix 412 f. ll. 1, 2, 4 restored by Meineke; l. 3 by s. From a poem in honour of Apollo, the father of Tênerus and Ismênius by Melia, referring to the foundation of an oracle and temple of Apollo at the foot of mount Ptôon, near Acraephia on the Lake Côpâis.

My son, in all the cities wherewith thou consortest, make thy mind like unto the (changing) skin of the polypus, that clingeth to the rocks of the sea.[1] Aye, and, by readily praising him that is present, change thy thought with the changing time.

[1] Aristotle, quoted in Athenaeus, 318^{b}, describes one of two kinds of polypus as "colour-changing," τρεψίχρως. In the *Historia Animalium*, ix 37, 9, he says that the polypus, in preying on fishes, changes its colour to that of any stones which it approaches. This polypus is identical with the octopus, which, like certain other *Cephalopoda*, has the power of changing its colour.

TO APOLLO

On the foundation of his temple at the foot of mount Ptôon on the lake Copaïs in Boeotia.

But the poets use adornment, when they call all temples "groves," although they are bare of trees. Such is the language of Pindar concerning Apollo:—

"Whirling around, he passed over the land and over all the sea, and stood on the lofty watch-towers of the mountains, and explored the caverns, while he laid for himself the foundations of his groves . . ."

"And erst the maiden[1] dwelt in the cavern of the triple peak of Ptôon."

And the poet calls Tênerus, "the temple-haunting prophet, who giveth his name to the plain."

[1] Zeuxippe, daughter of Athamas, king of Orchomenus.

ΠΑΙΑΝΕΣ

The paean was one of the earliest forms of Greek lyrical poetry. It was primarily connected with the worship of Apollo, as the giver of joy, and the averter of calamity. It derived its name from the cries addressed, in the burden of the poem, to Apollo as the god of healing, ἰὴ Παιάν. It was also used in

1. ΘΗΒΑΙΟΙΣ

<ἰήϊε Παιάν>
πρὶν ὀδυναρὰ γήραος σ[χεδὸν μ]ολεῖν,
πρίν τις εὐθυμίᾳ σκιαζέτω
νόημ' ἄκοτον ἐπὶ μέτρ', ἰδὼν
δύναμιν οἰκόθετον.
ἰὴ ἰή, νῦν ὁ παντελὴς ἐνιαυτὸς
Ὧραί τε Θεμίγονοι
πλάξ]ιππον ἄστυ Θήβας ἐπῆλθον,
Ἀπόλλωνι δαῖτα φιλησιστέφανον ἄγοντες·
τὰν δὲ λαῶν γενεὰν δαρὸν ἐρέπτοι
σώφρονος ἄνθεσιν εὐνομίας.

Grenfell and Hunt, *Oxyrhynchus Papyri*, V (1908) 11 f.; text, 25 f.; trans. 80 f. Cp. A. E. Housman, *Class. Rev.* (1908), 8 f.

2. ΑΒΔΗΡΙΤΑΙΣ

στρ. α'

Ναΐδος Θρονίας Ἄβδηρε χαλκοθώραξ
Ποσειδᾶνός τε παῖ,
σέθεν Ἰάονι τόνδε λαῷ

1 Θρονίας, the eponymous nymph of the Opuntian Thronium.

PAEANS

the worship of Apollo's sister, Artemis. At Delphi a paean was chanted early in the spring of every year. The choruses, which were usually composed of men, were accompanied by the lyre or the flute, or by both. (For further details, see H. W. Smyth's *Greek Melic Poets*, xxxvi–xlii.)

1. FOR THE THEBANS

Oh! Paean, to whom we cry!

Ere the pains of eld draw near, let a man shelter his ungrudging mind with gladness, and be content in measure due, when he hath seen the wealth that is stored in his home.[1]

Oh joy! Oh joy! Now hath the year in its full circle, and the Hours, the daughters of Themis, come unto Thêbê's city that driveth the steed, bringing to Apollo the banquet that loveth the garland. Long may he crown the progeny of her peoples with the flowers of sober love of law.

[1] "*i.e.* the more a man has, the greater should be his thankfulness." G–H. Cf. *P.* v 12–14.

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1 < ἰήϊε Παιάν > S.
2 οδυνηρα pap.: ὀδυναρὰ S, cp. *P.* ii 91. σ[χεδὸν μ]ολεῖν cp. *Pæan* ii 73. 4 ἄκοτον· ἀόργητον Hesychius.
8 πλάξ]ιππον Housman, *O.* vi 85 (S): φίλ]ιππον G–H, Diehl.

2. FOR THE ABDERITANS

Abdêrus, with breast-plate of bronze, thou son of the Naiad Thronia and of Poseidon! beginning with thee shall I pursue this paean for the Ionian folk, now

παιᾶνα διώξω,
Δήρηνον Ἀπόλλωνα πάρ τ' Ἀφροδίταν [μολών].

(blank of 18 lines.)

ἐπ. α'

⏑ ατινα [τάνδε] ναίω
Θρηϊκίαν γαῖαν ἀμπελόεσσάν τε καὶ
εὔκαρπον· μή μοι μέγας ἕρπων
κάμοι ἐξοπίσω χρόνος ἔμπεδος.
νεόπολίς εἰμι· ματρὸς
δὲ ματέρ' ἐμᾶς ἔ<πιδ>ον ἔμπαν
πολεμίῳ πυρὶ πλαγεῖ-
σαν. εἰ δέ τις ἀρκέων φίλοις
ἐχθροῖσι τραχὺς ὑπαντιάζει,
μόχθος ἡσυχίαν φέρει
καιρῷ καταβαίνων.
ἰήϊε Παιάν, ἰήϊε· Παιὰν [δὲ μήποτε λείπ]οι.

στρ. β'

– ⏑ – ⏑ ⏑ – ἀλκᾷ δὲ τεῖχος ἀνδρῶν
[ὕψιστον ἵστατ]αι

5 [Δή]ρηνον, scholium on Lycophron *Alex.* 440, Δήραινος· τόπος οὕτω καλούμενος ἐν Ἀβδήροις, ἔνθα Δηραίνου Ἀπόλλωνος ἱερόν ἐστιν, οὗ μνημονεύει καὶ Πίνδαρος ἐν Παιᾶσιν. 5 μολών Jurenka.
24 [κείναν δὲ λιπών, νῦν θρ]α[συάν|ορ]α τινα [τάνδε] ναίω Jurenka in *Philologus* 17 (1912) 173–210.
25 θ(ρ)ᾱΐκιαν ms.
26 f. Cp. *O.* viii 29, *N.* vii 68.
29 ἔπιδον G–H (s, Diehl): ἔτεκον ms, supported by Verrall and Jurenka.
37–50 <ὕβρις ἄστε' ὄλεσσ'>, ἀλκαὶ δὲ τεῖχος ἀνδρῶν [ὕψιστον ἵστατ]αι. <νόῳ ἔχειν πά>ρα· μάρναμαι μὰν <ἵππων ἔπι> [δαΐο]ις· <ἀρκεῖ δὲ> Ποσειδάνιον γένος ἵππων <ἐμοί·> τῶν γὰρ ἀντομένων <δμαλὸν ἄντα> φέρεσθαι <νίκας ἔπορεν> σέλας, . . . <δεινὸν ἂν> ποτικύρσῃ· <δαίμων δὲ κακῷ>ι μανίει· τὸ φύγοιμι πάμπαν.> <μήποθ' ὕβρις ἀναιδὴς> [τόνδε λ]αὸν ἀστῶν <ἀλκᾶς λελασμένον στάσιν ἄγοισα λάβ>οι· Jurenka.

that I have come to the shrine of Aphrodîtê and of Dêrênian[1] Apollo . . .

[But, having left that island of Teôs,][2] I [now] dwell in this [brave] Thracian land, a land rich in vines and fertile in fruits. May mighty Time, as it draweth on, never weary of a settled course for me. Young is my city, yet I lived to see my mother's mother[3] stricken by the foeman's fire; but, if any man, in aiding his friends, fiercely resisteth his foes, such toil bringeth peace, when it entereth the lists in due time.

Oh Paean! to whom we cry, we cry! May Paean never leave us!

[Insolence is the ruin of cities, but brave men stand as their loftiest bulwark; this may we keep

[1] So called from Dêrênus, or Deraenus, in the territory of Abdêra, where there was a temple of Apollo (Pausanias, vi 5, 3).

[2] The words enclosed in brackets are renderings of the conjectural restoration printed in the Note on l. 24.

[3] *ματρὸς ματέρ' ἐμᾶς*, Athens, which colonised Teôs, the mother-city of Abdêra. Anacreon, the poet of Teôs, was among those who colonised Abdêra in 523. In 480 Abdêra was one of the cities which had the expensive honour of entertaining Xerxes on his march into Greece, and men of Abdêra may have subsequently seen the havoc wrought by Xerxes at Athens.

For another restoration, see Sitzler in *Woch. f. Kl. Phil.* 1911, p. 58 ff.

37 ἀλκᾷ G–H: the scholium compares Frag. 213; cp. also *I.* v 44 f.

⏑⏑⏑–⏑ ρᾰ· μάρναμαι μὰν ––⏑⏑ δατο]ις
––⏑ Ποσ]ειδάνιον γένος [ἵππων] ⏑–
τῶν γὰρ ἀντομένων
⏑⏑⏑–⏑ φέρεσθαι
––⏑⏑– σέλας
–⏑– πο]τικύρση
––⏑⏑ι μανίει
⏑⏑–⏑–

ἀντ. β′

–⏑ λαὸν ἀστῶν
⏒–⏒–⏑–
⏑⏑⏑–⏑⏑ οι· τὸ δ' εὐβουλίᾳ τε καὶ αἰδοῖ
ἐγκείμενον αἰεὶ θάλλει μαλακαῖς ε[ὐ]δίαι[ς·]
καὶ τὸ μὲν διδότω
θεός· [ὁ δ'] ἐχθρὰ νοήσαις
ἤδη φθόνος οἴχεται
τῶν πάλαι προθανόντων·
χρὴ δ' ἄνδρα καὶ τοκεῦσι<ν> φέρειν
βαθύδοξον αἶσαν.

ἐπ. β′

τοὶ σὺν πολέμῳ κτησάμενοι
χθόνα πολύδωρον, ὄλβον
ἐγκατέθηκαν πέραν Ἀ[θόω] Παιόνων
αἰχματᾶν [λαοὺς ἐλάσαντε]ς.
ζαθέας τροφοῦ· ἀλλὰ [δυσώνυμος]
ἐπέπεσε μοῖρα· τλάντων
δ' ἔπειτα θεοὶ συνετέλεσσαν,
ὁ δὲ καλόν τι πονήσαις εὐαγορίαισιν φλέγει·

61 f. Ἀ[θόω] . . . [λαοὺς ἐλάσαντε]ς Arnim (s), schol. ὑ]π[ὲ]ρ [τὸ]ν Ἄθω ἐκβληθέντες κτλ : ἀ[γρίων] . . . [τε Στρυμονίας γᾶ]ς G–H (Diehl).

63 ἄλλα [δὲ μωμένα] Wilamowitz (s); ἄλλα [δ' ἄγοισα τοι]

in mind. I am fighting against mounted foemen, but I myself have a goodly supply of Poseidon's coursers, for contending against the enemy with forces a match for his own bringeth the light of victory; . . . if anything terrible befall us. But heaven is wroth with a coward, and may I flee afar from that reproach. Never may shameless Insolence bring faction in her train and seize this company of citizens, when they have forgotten their courage.][1]

By courage of men is a tower raised up most high . . . but I fight against the foe[2] . . .

Whatsoever is planted in wise counsel and in reverent regard, bloometh for aye in a gentle calm. May this boon be granted us of God. But malicious envy of those who died long ago hath now passed away; and a man must offer his fathers their lawful meed of ample praise.

They won by war a land with dower of wealth, and planted prosperity firm, when they had pursued the tribes of the Paeonian warriors beyond mount Athos, their nurse divine; but an adverse fate befell them. Yet they endured, and the gods joined at last in fulfilling their desire. For he that hath done

[1] A rendering of the restoration printed in the Note on lines 37–50.

[2] A rendering of lines 37–40, as printed in the text on page 520.

G–H; ἀλλὰ [δυνώνυμος] Housman (Diehl); ἀλλὰ [βαρεῖα τοῖς] Jurenka.

66 φλέγει, cp. *N.* vi 39, and φλέγεται, *N.* x 2, *I.* vii 23.

κείνοις δ' ὑπέρτατον ἦλθε φέγγος
ἄντα δυσμενέων Μελαμφύλλου προπάροιθεν.
ἰήϊε Παιάν, ἰήϊε· Παιὰν δὲ μήποτε λείποι.

στρ. γʹ

ἀλλά νιν ποταμῷ σχεδὸν μολόντα φύρσει
βαιὸς σὺν ἔντεσιν
ποτὶ πολὺν στρατὸν δὲ, μηνὸς
πρῶτον τύχεν ἆμαρ·
ἄγγελλε δὲ φοινικόπεζα λόγον παρθένος
εὐμενὴς Ἑκάτα
τὸν ἐθέλοντα γενέσθαι·
ν]ῦν δ' αὖ γλυκυμαχάνων

(blank of 14 lines.)

ἐπ. γʹ

– – ⏑ ⏑ – – – ⏑ ⏑ –
⏑ ε καλέοντι μολπαὶ
ναὸ]ν ἀν' εὔοδμον, ἀμφί τε Παρνασσίαις
πέτραις ὑψηλαῖς θαμὰ Δελφῶν
ἑλικωπίδες ἱστάμεναι χορὸν
ταχύποδα παρθένοι χαλ-
κέᾳ κελαδ[έον]τι γλυκὺν αὐδᾷ
νόμ]ον· ἐμο[ὶ δὲ ἑκὼ]ν ἐσλῶν εὐκλέα [κραίνω]ν
    χάριν,

73–5 ἀλλὰ νιν — φύρσει — στρατόν regarded as the quotation of an oracle by Blass (s).

73 φύρσει ὁ ἡμέτερος στρατὸς τῶν γονέων schol.; φύρσεν φέγγος Arnim, ἆμαρ Fraccaroli, Jurenka.

74 βαιὸς Wilamowitz, cp. Soph. *O.T.* 750, ἐχώρει βαιός: βαιοῖς G–H.

75 ἐν δὲ G–H, ἓν δὲ schol.

80 ν]ῦν Arnim (s): σ]ὺν G–H (Diehl).

95 f [ὦ Λατογενὲς παῖ σὲ δ' ἑκάβολ]ε Jurenka.

97 ναὸ]ν Arnim, cp. *O.* vii 32 εὐώδεος ἐξ ἀδύτου, Callimach. *Ep.* 53, 4 εὐώδης νηός; οἶκο]ν Kampas; Δᾶλο]ν Housman (s); Πίνδο]ν G–H (Diehl); Πτῷο]ν Sitzler.

a noble deed is illumined with praises; but upon those (our fathers) fell the light supreme, when they faced the foe, in front of Melamphyllon.[1]

Oh joy! Paean, Oh joy! May Paean never leave us!

Yet, when he hath drawn near unto the river,[2] a small armed force shall confound the foe, though it faceth a mighty host.

It was the first of the month when this befell, and the gracious Hecatê,[3] the maid of the ruddy feet, was thereby sending us a message that was longing for fulfilment . . .

[But, O thou far-darting son of Lêto,][4] songs are invoking thee in thy fragrant temple; and, on both of the lofty rocks of Parnassus, the bright-eyed maidens of Delphi full often set the fleet-footed dance, and ring out a sweet strain with resonant voice. But, as for me, mayest thou,

[1] Mentioned in Pliny, *N.H.*, iv 50, as one of the mountains of Thrace.

[2] The river Nestus is to the West of Abdêra, in the general direction of Mount Athos and the land of the Paeonians

[3] Hecatê was a moon-goddess, and offerings were made to her on the morning of the new moon. She was identified with the moon-goddess Artemis, to whom Sôphrôn of Syracuse gave the name of Ἄγγελος, and she is here described as sending a message which was an omen of victory.

[4] A rendering of the restoration in the Note on l. 95.

102 ἑκὼ]ν G–H (S): ἐπέω]ν Drechsel, τυχὼ]ν Jurenka.
103 [κραίνω]ν G–H (S): πρᾶξον Arnim; τεῖσον Jurenka.

Ἄβδηρε, καὶ στρατὸν ἱπποχάρμαν
σᾷ β]ίᾳ πολέμῳ τελευταίῳ προβιβάζοις.
ἰήϊε Παιάν, ἰήϊε· Παιὰν δὲ μήποτε λείποι.

Grenfell and Hunt, *Oxyrhynchus Papyri*, v 27 f, 82 f. Verrall, *Classical Review*, 1908, pp. 110 ff.; Arnim, *Wiener Eranos*, 1909; Sitzler, *Woch. f. Klassische Philologie*, 1911, 586–590; Jurenka, *Philologus*, 1912, 173–210; Wilamowitz-Moellendorff, *Sappho und Simonides*, 1913, 246–256.

3

Of this paean even the title is unknown. It originally consisted of 102 lines, but only small portions of 24 have been preserved (*Oxyrhynchus Papyri*, v 18, 33, 87). It began with an appeal to the Graces, of which too little is left for any satisfactory restoration. The words in the second line are suggested by the present editor.

4. ΚΕΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

This is the paean to which Pindar alludes in lines 3–10 of the first Isthmian. He there apologises for delaying the completion of a paean to the Delian Apollo (to be sung in Ceôs), in order that he might

στρ. α′
1 [*Τὸν ἀκειροκόμαν τε καὶ*] *Ἄρτεμιν*
[*ὦ Δᾶλε, Λατώ τε χορε*]*ύσομαι . . .*
ος αὐδὰν

1 f. [*τὸν ἀκειροκόμαν τε καὶ*] *Ἄρτεμιν*, [*ὦ Δᾶλε, Λατώ τε χορε*]*ύσομαι* Blass in G–H (Diehl, and with *ἀκερσοκόμαν*, S, as in *P.* iii 14, *I.* i 7).
3–10 [*εὐαχέα φθεγγόμεν*]*ος αὐδάν·* [*τὸ κλέος ὧνπερ ποτὶ*

Abdêrus, readily fulfil the famous favour of good things, and, by thy might, even lead forward our host of fighting horsemen for a final war.

Oh joy! Paean, Oh joy! May Paean never leave us!

105 [—]ίᾳ G–H (Diehl); σᾷ β]ίᾳ Bury (s); οὐρ]ίᾳ Blass; εὐδ]ίᾳ Fraccaroli.

3

[..........].ν ἀγλαο[..........]ναι Χάριτε[ς]
[χαίρετε, Μοισ]ᾶν ἀγλαο[θρόνων σεμ]ναὶ Χάριτε[ς
ξυνάονες]?

"Hail, holy Graces! companions of the Muses, enthroned in splendour" . . .

O. xiii 96, Μοίσαις ἀγλαοθρόνοις. Frag. 95 (63), 2, σεμνᾶν Χαρίτων. *P.* iii 48, ξυνάονες.

4. FOR THE CEANS TO DELOS

first celebrate the Isthmian victory won by his countryman, Herodotus.

Cp. J. Sitzler, in *Woch. f. Klass. Philol.* 1911, 698–702.

I shall dance, O Delos, in honour of the unshorn god and Artemis, and in honour of Lêtô . . . [uttering a tuneful sound. Their praise will be

γυν]αικῶν ἐδνώσεται [καὶ αἰὲν ἀνδρῶν· κόσμον] δ' ἐπέων δυνατώτερον [εὕροιτ' ἂν μελέτ]α κατὰ πᾶσαν ὁδὸν [σοφίας σφίν; οἵγ' ἡ]συχίαν Κέῳ [νόῳ σὺν εὐμενεῖ ὄλ]βον τε παρέσχον πολυγα|θέα, τῷ μέγα δᾶμος ἀγ]άλλεται Sitzler.

γυν]αικῶν ἑδνώσεται
δ' ἐπέων δυνατώτερον
α κατὰ πᾶσαν ὁδὸν
ἡ]συχίαν Κέῳ

ἀ]γάλλεται.

ἀντ. α'

⏑⏑–⏑⏑–ν χρόνον ὀρνύει
––⏑– Δᾶλον ἀγακλέα
––⏑– σὺν Χάρισι· Κάρθαι-
[α μὲν ἀλαθέ͜ως ἐλα]χύνωτον στέρνον χθονός,
[ὅμως γε μὰν οὔτοι] νιν Βαβυλῶνος ἀμείψομαι·
20 ends with ἰχθύσιν·

ἐπ. α'

ἤτοι καὶ ἐγὼ σ[κόπ]ελον ναίων * διά[σαμον,
γινώσκομαι μὲν ἀρεταῖς ἀέθλων
Ἑλλανίσιν· γινώσκομαι δὲ καὶ
μοῖσαν παρέχων ἅλις·
ἦ καί τι Διω[νύσ]ου ἄρο[υρ]α φέρει
βιόδωρον ἀμαχανίας ἄκος.
ἄνιππός εἰμι καὶ βουνομίας ἀδαέστερος·
ἀλλ' ὅ γε Μέλαμπος οὐκ ἤθελεν
λιπὼν πατρίδα μοναρχεῖν Ἄργει,
θέμενος οἰωνοπόλον γέρας.
ἰὴ ἰή, ὦ ἰεπαιάν.

στρ. β'

τὸ δὲ οἴκοθεν ἄστυ κα[ὶ ἅλικες
καὶ συγγένει' ἀνδρὶ φ[ίλ' ὥστε καὶ

11 f. [ἐμὲ δ' εἰς ζάθεο]ν χρόνον ὀρνύει [Μοῖσ' ἰγμένον] Δᾶλον ἀγακλέα [αἰνεῖν πάτραν σὺν] Χάρισιν Sitzler.

14 ἐλα]χύνωτον G–H (S): βρα[χύνωτον Diehl, Sitzler.

21 διά[σαμον? Housman (or διαπρεπέα, as in *I.* v 44, if ἕδρυα is preferred in l. 52); δια-γιγνώσκομαι G–H (Diehl); διαγινώσκομαι S.

furnished forth by women, and evermore by men. Could our meditation, in any way of wisdom, win a more potent grace of language for them, who with bounteous mind have provided for Ceôs peace and gladsome prosperity, in which the people greatly rejoiceth?][1]

[But the Muse prompteth me, on coming to famous Delos for a holy time, to praise my fatherland with the Graces' aid.][2]

Carthaia indeed is but a narrow ridge of land,[3] but yet I shall not exchange it for Babylon.

Verily, even I, who dwell on a famous rock, am known for prowess in Hellenic contests, known also for providing poesy in plenty[4]; verily too my land produceth Dionysus' life-giving medicine for all trouble.

No horses have I, and I know but little of the tending of oxen. But Melampus was unwilling to leave his native country, and lay aside his gift of divination to be king in Argos.[5]

Oh joy! Oh joy! O Paean!

Dear to a man is his own home-city and comrades and kinsmen, so that he is well content. But to

[1] A rendering of the restoration in the Note on lines 3–10.

[2] A rendering of the restoration in the Note on lines 11 f.

[3] Bent, *Cyclades*, 466 (of Carthaia), "a long spur runs down a valley . . . the town and the acropolis are on the spur."

[4] A reference to Simonides of Ceôs, and his nephew Bacchylides.

[5] Cp. Herodotus, ix 43.

S

στέρξαι· ματαίων δ' ἔ[πλετ' ἔρως τῶν
ἑκὰς ἐόντων· λόγον ἄνακτος Εὐξαντίου
ἐπαίνεσα, [Κρητ]ῶν μαιομένων ὃς ἀνα[ίνετο
αὐταρχεῖν, πολίων δ' ἑκατὸν πεδέχειν
μέρος ἕβδομον Πασιφάας <σὺν> υἱ[οῖ]-
σι· τέρας δ' ἐὸν εἶ-
πέν σφι· "Τρέω τοι πόλεμον
Διὸς Ἐννοσίδαν τε βαρύκτυπον.

ἀντ. β'

χθόνα τοί ποτε καὶ στρατὸν ἀθρόον
πέμψαν κεραυνῷ τριόδοντί τε
ἐς τὸν βαθὺν Τάρταρον, ἐμὰν μα-
τέρα λιπόντες καὶ ὅλον οἶκον εὐερκέα·
ἔπειτα πλούτου πειρῶν μακάρων τ' ἐπιχώριον
τεθμὸν πάμπαν ἐρῆμον ἀπωσάμενος,
μέγαν ἄλλοθι κλᾶρον ἔχω; λίαν
μοι [δέο]ς ἔμπεδον εἴ-
η κεν. ἔα, φρήν, κυπάρισ-
σον, ἔα δὲ νομὸν Περιδάϊον.

ἐπ. β'

*ἐμοὶ δ' ὀλίγον δέδοται μὲν γᾶς, ὅθεν * ἁ δρῦς,*
οὐ πενθέων δ' ἔλαχον, οὐ στασίων."

Grenfell and Hunt, *Oxyrhynchus Papyri*, v 35 f, 88 f.

34 *ματαίων δ' ἔ[πλετ' ἔρως τῶν]* Housman ; *ματαίων δέ [γ' ἔραται νόος]* Sitzler ; *ματ[αί]ων δὲ [μάκαρ ἀνδρῶν]* G–H (Diehl, S).
36 *ἐπαίνεσα, [Κρητ]ῶν* Housman : *ἐπαίνεσ', ἁ[λίκ]ων* G–H (S).
38 *σὺν υἱοῖσι* Housman (Diehl) : *υἱοῖσιν* G–H ; *ὑέσσιν* S.
49 *[δέο]ς* Housman (Diehl) : *[πῶ]ς* G–H (S).
50 ff. *ἔα, φρήν,* — cp. the corrupt quotation in Plutarch, *de exilio*, c. 9, *ἐλαφρὰν κυπάρισσον φιλέειν ἐᾶν δὲ νομὸν Κρήτας περιδαίων· ἐμοὶ δ' ὀλίγον μὲν γᾶς δέδοται, ὅθεν ἄδρυς, πενθέων δ' οὐκ ἔλαχον οὐδὲ στασέων.* Plato's *Laws*, 625a, *κυπαρίττων ἐν τοῖς ἄλσεσιν ὕψη καὶ κάλλη θαυμάσια*, (of Crete).
51 *νομὸν Περιδάϊον* : *Περῑδάϊον νομόν* "metri gratia" Sitzler.
52 *δέδοται μὲν γᾶς* Housman : *μὲν γᾶς δέδοται* Plutarch :

foolish men belongeth a love for things afar. I commend the story told of King Euxantius, who, although the men of Crete so desired, would not consent to rule, or to take a seventh share of her hundred cities along with the sons of Pasiphaë; but he declared to them the marvel that had once befallen him:—

"Know ye that I fear war with Zeus, I fear the loudly thundering Shaker of the earth. They, on a day, with thunderbolt and trident, sent the land and a countless host into the depths of Tartarus, while they left alone my mother,[1] and all her well-walled home. And, after this, am I to covet wealth? Am I to thrust into utter neglect what the blessed gods decreed for my own country, and receive a vast allotment on another shore? Too freely would fear abide with me. Let alone, my heart, the cypress-tree; let alone the pasture of Ida. To myself hath been given but little land, the home of the oak-tree; but I have had no lot in sorrow or in strife."

[1] Euxantius was son of Minos by Dexithea of Ceôs. Bacchylides calls Ceôs Εὐξαντίδα νᾶσον (ii 8).

δέδοται s. 52 f. In the papyrus nothing is preserved except marginalia restored as δέ]δοται θά[μνος (and λάχον, part of ἔλαχον in next line); hence θά[μνος δρυός] G–H (Diehl, s). I should prefer extracting from Plutarch's ὅθεν ἄδρυς, either ὅθεν ἁ δρῦς, or ὅθεν ἄδρυα. Boeckh observed (in 1821):—"Nisi cum Reiskio . . . amplectaris coniecturam sane incommodam ὅθεν ἁ δρῦς, nihil melius invenies, quam quod et Heynio ipsi et mihi in mentem venit ἄδρυα . . . *poma*, et maxime *pruna*." But ἄδρυα is a synonym for ἀκρόδρυα, which properly means "hard-shelled" fruits (*Geop.* 10, 74), and may well have been applied to "acorns." Oaks and acorns are now the principal product of Ceos. It "boasts of about a million and a half oak trees." . . . "The acorns are huge things." . . . "Many of the oaks are centuries old" (Bent's *Cyclades*, p. 450), cp. Ross, *Reisen auf den griechischen Inseln*, i 128 f. The oak of Ceos is the *Quercus Aegilops*, which produces the "valonia" of commerce, one of the richest of tanning materials.

5. ΑΘΗΝΑΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

στρ. α′, β′, γ′, δ′, ϵ′, ϛ′, blank of six strophae, each beginning with the line—

ἰήϊε Δ[άλι᾽ Ἄπολλον
(blank of three lines of seventh strophê.)
–⏑⏑–⏑⏑ Εὔ-
βοιαν ἕλον καὶ ἔνασσαν·

στρ. ζ′
ἰήϊε Δάλι᾽ Ἄπολλον·
καὶ σποράδας φερεμήλους
ἔκτισαν νάσους ἐρικυδέα τ᾽ ἔσχον
Δᾶλον, ἐπεί σφιν Ἀπόλλων
δῶκεν ὁ χρυσοκόμας
Ἀστερίας δέμας οἰκεῖν·

στρ. η′
ἰήϊε Δάλι᾽ Ἄπολλον·
Λάτοος ἔνθα με παῖδες
εὐμενεῖ δέξασθε νόῳ θεράποντα
ὑμέτερον κελαδεννᾷ
σὺν μελιγάρυϊ παι-
ᾶνος ἀγακλέος ὀμφᾷ.

Grenfell and Hunt, *Oxyrhynchus Papyri*, v 39 f, 93.

1 Cp. Soph. *O.T.* 154, ἰήιε Δάλιε Παιάν.
36 ἔνασσαν (*sc.* οἱ ἀπ᾽ Ἀθανᾶν Ἴωνες), cp. *P.* v 71, ἔνασσεν.
38 φερεμήλους, schol. πολυμάλους (-μηλους).

6. ΔΕΛΦΟΙΣ ΕΙΣ ΠΥΘΩ

This Paean was written for performance at the Delphic Theoxenia (l. 61), an ancient festival at which the gods were regarded as the guests of their worshippers. In historical times Apollo and his mother, Lêtô, were specially honoured at the Delphic festival.

5. FOR THE ATHENIANS TO DELOS

Oh joy! O Delian Apollo!

(The Ionians from Athens) took Euboea, and dwelt there.

Oh joy! O Delian Apollo!

And they made homes in the scattered islands rich in flocks, and held far-famed Dêlos since Apollo of the golden locks gave them the body of Asteria[1] to inhabit.

Oh joy! O Delian Apollo!

There may ye, O children of Lêtô, graciously welcome me as your ministrant, to the clear-voiced honied strain of a glorious paean.

[1] Asteria, sister of Lêtô, was changed into the island afterwards called Dêlos.

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39 ἐρικυδέα — Δᾶλον, cp. ἄστυ ἐρικυδὲς quoted by Herodotus, vii 220.
42 *sc.* Delos; Asteria, sister of Leto, was transformed into the island of Delos. 45 Cp. *P.* viii 18.

6. FOR THE DELPHIANS TO PYTHO

The sketch of the fall of Troy and the subsequent fortunes of Neoptolemus (74–120) includes the account of the hero's death, which, as we learn from the seventh Nemean (485 B.C.), gave offence to the Aeginetans. Cp. Sitzler, *Woch. f. Kl. Phil.* 1911, 1015–8.

στρ. α′

Πρὸς Ὀλυμπίου Διός σε, χρυσέα
κλυτόμαντι Πυθοῖ,
λίσσομαι Χαρίτεσ-
σί<ν> τε καὶ σὺν Ἀφροδίτᾳ,
ἐν ζαθέῳ με δέξαι χρόνῳ
ἀοιδίμων Πιερίδων προφάταν.
ὕδατι γὰρ ἐπὶ χαλκοπύλῳ
ψόφον ἀΐων Κασταλίας
ὀρφανὸν ἀνδρῶν χορεύσιος, ἦλθον
ἔταις ἀμαχανίαν ἀ[λ]έξων
τεοῖσιν ἐμαῖς τε τιμαῖς.
ἤτορι δὲ φίλῳ παῖς ἅτε ματέρι κεδνᾷ
πειθόμενος κατέβαν στεφάνων
καὶ θαλιᾶν τροφὸν ἄλσος Ἀ-
πόλλωνος, τόθι Λατοΐδαν
θαμινὰ Δελφῶν κόραι χθονὸς ὀμφαλὸν
παρὰ σκιάεντα μελπόμεναι
ποδὶ κροτέο[ντι γᾶν θοῷ].

(lines 19 to 49 lost)

ἐπ. α′

καὶ πόθεν ἀθαν[άτων ἔρις ἄ]ρξατο,
ταῦτα θεοῖς μὲν
πιθεῖν σοφοὺς δυνατόν,
βροτοισῖν δ' ἀμάχανον εὑρέμεν·

1–6 quoted by Aristides, ii 160 Bruno Keil. Cp. *P.* vi 1–3.

2 κλυτόμαντι, not found elsewhere.

6 αοιδιμ·ὧ·ν: ἀοίδιμον Aristides (Diehl, s); —μων G–H.

7 χαλκοπύλῳ, Schol. "the Cephisus (?) flows into it (the Castalian fountain) through the mouths of brazen lions."

10 ἀ[λ]έξων, superscribed [ρ]η, for ἀρήξων, with ἀέξων in the margin. With the first reading cp. *O.* xiii 9, ἀλέξειν ὕβριν.

O golden Pytho, that art famed for thine oracles! I beseech thee, by the Olympian Zeus, with the Graces and Aphrodîtê, to welcome me at this sacred season as a prophet of the tuneful Pierides. For, beside the water of Castalia, with its outlet of brass, I have no sooner heard a sound of dancing reft of men,[1] than I have come to relieve the need of thy townsmen, and of mine own honours. I have obeyed my dear heart, even as a son obeyeth his kind mother, and have come down to Apollo's grove, the home of garlands and of banquets, where, beside the shadowy centre of the earth, the maidens of Delphi full often beat the ground with nimble step, while they sing the son of Lêtô.

And, whence the strife of the immortals arose, of this the gods are able to prompt sage poets; while, for mortal men, it is impossible to find it.

[1] "A dancing in which men are unrepresented," *i.e.* the maidens dance alone. Grenfell and Hunt quote this as preferred by Bury to their own rendering:—"I hear that there are wanting men to dance to the music of the Castalian fount."

13 κατέβαν . . . ἄλσος Ἀπόλλωνος, cp. *P.* iv 55, Πύθιον ναὸν καταβάντα.
17 σκιάεντα Housman (s): σκιόεντα.
50 ἔρις Bury (Diehl), cp. 87 f, ἔριζε κτλ.

ἀλλὰ παρθένοι γὰρ ἴστε <γε> Μοῖσαι
πάντα, κελαινεφεῖ σὺν
πατρὶ Μναμοσύνᾳ τε
τοῦτον ἔσχετ[ε τεθ]μόν,
κλῦτέ νυν· ἔραται δέ μοι
γλῶσσα μέλιτος ἄωτον γλυκὺν [καταλείβειν],
ἀγῶνα Λοξία καταβάντ' εὐρὺν
ἐν θεῶν ξενίᾳ.

στρ. β'

θύεται γὰρ ἀγλαᾶς ὑπὲρ πανελ-
λάδος ἅντε Δελφῶν
ἔθνος εὔξατο λι-
μοῦ σ ⏑–⏑–⏑––
εκδ ⏑⏑–⏑––⏑–
φιλε̄ ⏑––⏑⏑–⏑–⏓
Κρόν ⏑⏑⏑⏑⏑–⏑⏑–
πρύτα[νι ⏑––⏑⏑–
τοὶ πᾰ ⏑––⏑–⏑⏑⏑⏓
χρηστηρι –⏑⏑–
⏑–– *Πυθωνόθεν* –⏑––
καί ποτε ⏑⏑––⏑⏑–⏑⏑––
Πάνθοο[ς –⏑⏑–⏑⏑–

59 *καταλείβειν* Wilamowitz (s): *προχέειν εἰς* (or *κελαδῆσαι*) G–H (Diehl).
60 *Λοξία* G–H (Diehl): *Λοξίᾳ* Oxyrh. pap. (s).
64–72 *λιμοῦ σ[φαγὰν ἀποτρόπαιον·] εὖ δ' [ἐπέτειλ' Ἀπόλλων σφίσιν] φίλ' ἐ[ννέπων ἐξ ἀδύτοιο, τῷ παῖς] Κρόν[ιος ἔπορ' ἐπιχθονίοις] πρύτα[νιν ἀκούειν θεμίτων·] τοὶ πα[ρὰ γᾶς ὀμφαλὸν θάμ' ἱκνέονται] χρηστη[ριαζόμενοι μεριμνῶν] Πυθωνόθ[εν ἄλκαρ εὑρεῖν·]* Sitzler.
66 f. *εκδ* and *φιλει* Hermupolis papyrus: *ευδ* and *φιλε* Oxyrh. papyrus.
68 *Κρόν[ιε βαρυόπα στεροπᾶν]* Tosi, *Atena e Roma*, 1908, p. 201 (s).

But, since ye maiden Muses know all things, (ye have had this ordinance allotted to you along with the cloud-wrapt Father, and with Mnemosyne,)[1] listen now! for my tongue loveth to pour forth the choicest and sweetest bloom of song, when, at the festival of the gods, I have entered the broad lists of Loxias.

The sacrifice is being offered on behalf of the splendid panhellenic (feast), which the people of Delphi vowed, [even a sacrifice to avert][2] the famine. [And right well did Apollo prompt them by uttering friendly oracles from his shrine, Apollo to whom the son of Cronus assigned the right to be known as the lord of oracular decrees for all mortal men, who full often come to the centre of the earth to consult the oracle and thus to find from Pytho a safeguard from their cares.][2]

[And, on a day, Priam besought the god, and he, having sent his priest, Panthoüs, warded off misfortune from Troy, so far as was lawful, and he brought a remedy, what time the savage son of Pêleus wrought his dread deeds of woe.][2]

[1] *i.e.* the Muses, together with their mother, Mnemosyne, and their father, Zeus, are able to inspire the poet.

[2] A rendering of the restoration suggested by Sitzler.

73–77 καί ποτε [Πρίαμος θεὸν ἱκέτευσ', ὁ δ' ὀπάσσαις] Πάνθοο[ν ἱρε' ἄλεξεν ἀα]δὲς Τροΐα[ς, ὅσον ἦν θέμις·] ἤνεγκέ[ν τ' ἄκος, αἶν' ὅτε κά]δεα πάϊς [Πηλέος τέλεσ' ὠμόφρων·] Sitzler.

74 Πάνθοο[ν — Δαναῶν ὅτε παῖ]δες Τρωΐα[ν πόλιν ἔπραθον] ἤνεγκε[ν . . .] Diehl, or (better) [τὸν Δαναῶν ποτε παῖ]δες.

δες Τροΐα· [χαλεπώτατα δ'] ἤ-
νεγκεν [⏑⏑– θρασυμή-
δεα παῖς [Ζηνὸς Αἰακίδαν] ⏑––⏑–
ὃν ἐμβα[λὼν ἰὸν ἔσχε μάχας]
Πάριος ἑ[κάβολος βροτη-]
σίῳ δέμαϊ θεός·
Ἰλίου δὲ θῆκεν ἄφαρ
ὀψιτέραν ἅλωσιν,

ἀντ. β'

κυανοπλόκοιο παῖδα ποντίας
Θέτιος βιατάν,
πιστὸν ἕρκος Ἀχαι-
ῶν, θρασεῖ φόνῳ πεδάσαις·
ὅσσα τ' ἔριξε λευκωλένῳ
ἄκναμπτον Ἥρᾳ μένος ἀντερείδων
ὅσα τε Πολιάδι· πρὸ πόνων
δέ κε μεγάλων Δαρδανίαν
ἔπραθον, εἰ μὴ φύλασσεν Ἀπόλλων·
νέφεσσι δὲ χρυσεοῖς Ὀλύμποι-
ο καὶ κορυφαῖσιν ἵζων
μόρσιμ' ἀναλύεν Ζεὺς ὁ θεῶν σκοπὸς οὐ τόλ-
μα· περὶ δ' ὑψικόμῳ Ἑλένᾳ
χρῆν ἄρα Πέργαμον εὐρὺ [δι]ᾳ-
στῶσαι σέλας αἰθομένου
πυρός· ἐπεὶ δ' ἄλκιμον νέκυν ἐν τάφῳ
πολυστόνῳ θέντο Πηλεΐδα,
ἁλὸς ἐπὶ κῦμα βάντες ἦλ-
θον ἄγγελοι ὀπίσω
Σκυρόθεν Νεοπτόλεμον

75 [χαλεπώτατα δ'] ἤνεγκεν Sandys.
76 [θρασυμή]δεα παῖς [Ζηνὸς Αἰακίδαν] Housman (Diehl): [Διομή]δεα παῖς [Ζηνὸς –⏑⏑–] G–H (S).

The son of Zeus (Apollo) was sorely vexed with the valiant son of Aeacus, whom, by shooting an arrow, the far-darting god, in the mortal form of Paris, stayed from the battle, and thus at once delayed the fall of Ilium, by quelling with a bold deed of blood the doughty son of the dark-haired Nereid Thetis, the trusty bulwark of the Achaeans.

What a strife Apollo waged with white-armed Hera, in matching against her his unflinching spirit! And what a strife with Athênê, guardian of the city! Even before the burdensome toils of war they would have razed the Dardan city, had it not been protected by Apollo. But Zeus, the warder of the gods, seated above the golden clouds and crests of Olympus, dared not relax the decrees of destiny.

Yet, for high-coifed Helen's sake, it was fated, in the end, that the flame of blazing fire should destroy the spacious city of Troy; but, when they had laid in the sore-lamented tomb the brave body of the son of Pêleus, messengers went over the sea-wave and returned again, bringing with them from Scyros

91 *ἔπραθον* Bury (edd.): *ἔπραθεν*.
95 *ὑψικόμῳ*, *P.* iv 172, *ὑψιχαῖται*.
96 *εὐρὺ διạστῶσαι* G–H: *εὐρὺν ἀιστῶσαι* S.
97 *αἰθόμενος* papyrus.

εὐρυβίαν ἄγοντες,
ἐπ. β′
ὃς διέπερσεν Ἰλίου πόλιν·
ἀλλ᾽ οὔτε ματέρ᾽ ἔπειτα κεδνὰν
ἔϊδεν οὔτε πατρω-
ΐαις ἐν ἀρούραις
ἵππους, Μυρμιδόνων
χαλκοκορυστὰν
ὅμιλον ἐγείρων.
σχεδὸν δ[ὲ Το]μάρου Μολοσσίδα γαῖαν
ἐξίκετ᾽, οὐδ᾽ ἀνέμους ἔλαθεν
οὐδὲ τὸν εὐρυφαρέτραν ἑκάβολον·
ὤμοσε γὰρ θεός,
γεραιὸν ὃς Πρίαμον
πρὸς ἑρκεῖον ἤναρε βωμὸν ἐ-
πενθορόντα, μή μιν εὔφρον᾽ ἐς οἶ[κ]ον
μήτ᾽ ἐπὶ γῆρας ἵξε-
μεν βίου· ἀμφιπόλοις δὲ
[κ]υρ[ιᾶν] περὶ τιμᾶν
[δηρι]αζόμενον κτάνεν
[<ἐν> τεμέ]νεϊ φίλῳ γᾶς
παρ᾽ ὀμφαλὸν εὐρύν.
[ἰὴ ἴητε], νῦν μέτρα παιηό-
νων, ἴητε, νέοι.

109 [ἐγείρ]ων Hermupolis papyrus (s): εγε[. . . .] Oxyrh. pap., ἔγειρε G–H (Diehl).

115 εὔφρον᾽ ἐς οἶκον Housman (Diehl, s), cp. 105 f. *Il.* v 686, οὐκ ἄρ᾽ ἔμελλον ἐγώ γε | νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν | εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν, and Lucr. iii 894, iam iam non *domus* accipiet te *laeta*.

117–119 = Pindar Frag. 52 Bergk[4] in schol. *N.* vii 94, ἀμφιπόλοισι μαρνάμενον μυριᾶν περὶ τιμᾶν ἀπολωλέναι (μοιριᾶν suggested to Boeckh by paraphr. τῶν νομιζομένων τιμῶν).

the mighty Neoptolemus,[1] who sacked the city of Ilium.

But, thereafter, he lived not to see his kind mother, nor his horses in the fields of his father, while he marshalled the bronze-armed host of the Myrmidons. Nigh indeed to mount Tomarus,[2] he reached the Molossian land, but he escaped not the ken of the winds, nor of the Far-darter with his spacious quiver; for the god had sworn that he who slew the aged Priam, when he sprang upon the altar of the court, should never be welcomed by his home, nor attain to life's old age. But while he was contending with the attendants over the customary dues, the god slew him in his own precinct beside the broad centre of the earth.

Cry now! Oh cry! Now for the full measure of your paeans! Cry, O ye youths!

[1] Neoptolemus, son of Achilles and Deidamia, daughter of Lycomêdes, king of Scyros, was brought up in Scyros, and was brought from that island by Odysseus, because it had been prophesied that Troy could not be taken without his aid. At the capture of the city he slew Priam, who had fled for refuge to the sacred hearth of Zeus. Cp. Virgil, *Aeneid*, ii 550.

[2] A mountain of Molossia (*i.e.* Thesprotia), at the foot of which was Dodona, with the oracular sanctuary of Zeus.

118 [κ]υρ[ιᾶν] Housman (Diehl): [μ]υρ[ιᾶν] ? pap., μοιριᾶν Boeckh, G–H (S); Πυθιᾶν Zenodotus. Cp. p. 377.

στρ. γʹ

ὀνομακλύτα γ' ἔνεσσι Δωριεῖ
μεδέοισα πόντῳ
νᾶσος, ὦ Διὸς Ἑλ-
λανίου φαεννὸν ἄστρον.
οὕνεκεν οὔ σε παιηόνων
ἄδορπον εὐνάξομεν, ἀλλ' ἀοιδᾶν
ῥόθια δεκομένα κατερεῖς
πόθεν ἔλαβες ναυπρύτανιν
δαίμονα καὶ τὰν θεμίξενον ἀρετάν.
ὁ πάντα τοι τά τε καὶ τὰ τεύχων
σὸν ἐγγυάλιξεν ὄλβον
εὐρύοπα Κρόνου παῖς, ὑδάτ<εσσ>ι γὰρ ἐπ' Ἀσω-
ποῦ π[οτ' ἀ]πὸ προθύρων βαθύκολ-
πον ἀ[να]ρέψατο παρθένον
Αἴγιναν· τότε χρύσεαι ἀ-
έρος ἔκρυψαν κόμαι ἐπιχώριον
κατάσκιον νῶτον ὑμέτερον,
ἵνα λεχέων ἐπ' ἀμβρότων

* * * *

176 —⏑—⏑—⏑ *ἀπ]είρονας ἀρετὰς*

Grenfell and Hunt, *Oxyrhynchus Papyri*, v (1908), pp. 20, 41 f, 93; Sitzler, in *Woch. f. Klass. Philol.* 1911, 1015–18.

123 ὀνομακλύτα, this feminine is quoted by Schol. T on *Il.* 20, 51; cp. ναυσικλύτα *N.* v 9, and Bergk's δαιτικλυτάν *O.* viii 52.

125 f. Schol. ἱερὸν Διὸς Ἑλληνίου ἐν Αἰγίνῃ, ὅπου συνελθόντες εὔξαντο περὶ τοῦ αὐχμοῦ, cp. *N.* v 10 and schol.

129 ῥόθια, Arist. *Eq.* 546 αἴρεσθ' αὐτῷ πολὺ τὸ ῥόθιον.

An isle of glorious name, thou reignest in the Dorian sea, O brightly beaming star of Hellenic Zeus! For we shall lay thee to rest, Aegina, not without banquet of paeans; but thou shalt receive our surging songs, and shalt tell whence thou didst receive the god that ruleth thy ships, and thy care for the right of the stranger.

Verily he that bringeth all things to pass, whether this or that, even the far-seeing son of Cronus, placed thy happiness in thy hand, and, beside the waters of the Asôpus, he once carried off from the portal the deep-breasted maiden, Aegina. Then did the golden tresses of the mist hide the over-shadowed ridge of your land, that so, on the couch immortal . . .

. . . boundless merits . . .

129 δεκ. Hermup. (S): δεχ. Oxyrh. (G–H, Diehl).
130 f. ναυπρύτανιν, and θεμίξενον (cp. *O.* viii 20 f., *N.* iv 11 f. v 8, and Frag. 1, 3–4) are not found elsewhere.
132 Cp. Frag. 141 (105), θεὸς ὁ πάντα τεύχων, and, for τά τε καὶ τά, *P.* v 55, vii 22, *I.* v 52.
134 'Ασώπου, father of Aegina, *I.* viii 17 f.
136 ἀναρέψατο, cp. Bekker's *Anecdota*, p. 401, ἀνερεψάμενοι, from ἀναρέπτομαι, a variant of the ordinary form ἀνερείπομαι, whence the Homeric ἀνηρείψαντο.

7 (*a*) ΘΗΒΑΙΟΙΣ Ε[ΙΣ ΠΥΘΩ?]

Fragments of 18 lines are printed in the *Oxyrhynchus Papyri*, v (1908) 51, and the first 13 lines are less imperfectly preserved in the Hermupolis

7 (*b*)

Frag. 16, 10

[ἐπεύχομαι] δ' Οὐρανοῦ τ' εὐπέπλῳ θυγατρὶ
Μναμοσύνᾳ κόραισί τ' εὐμαχανίαν δίδομεν.
τυφλαὶ γὰρ ἀνδρῶν φρένες
ὅστις ἄνευθ' Ἑλικωνιάδων
βαθεῖαν ἐ̣λ̣θ̣[όν]των ἐρευνᾷ σοφίαις ὁδόν·
ἀντ. or *ἐπ.*
ἐμοὶ τοῦτον διέδωκαν ἀθάνατον πόνον

Oxyrhynchus Papyri, v (1908) 52 f.

15 *βαθεῖαν—ὁδόν*, "seeks the steep path of them who walked it by their wisdom." G–H. The second word may begin with ἐλθ- or ἐλε- or ἐλο-, and end with των or γων

8. ΘΗΒΑΙΟΙΣ

Frag. 82, Col. ii, 20

σπεύδοντ', ἔκλαγξε θ' ἱερώτατον
δαιμόνιον κέαρ ὀλοαῖσι στοναχαῖς ἄφαρ,
καὶ τοιᾷδε κορυφᾷ σάμαινεν λόγων·
ὦ πανάπ[ειρον εὐ]ρύοπα Κρονίων,
τελεῖς σ[ὺ νῦν τὰν πάλαι
πεπρωμέναν πάθαν,
ἁνίκα Δαρδανίδαις Ἑκάβ[α φράσεν ὄψιν]
[ἄν] ποτ' εἶδεν ὑπὸ σπλάγχνοις
φέροισα τόνδ' ἀνερ', ἔδοξ[ε δὲ

Oxyrhynchus Papyri, v (1908) 64 f.

20 σπεύδοντα sc. Πάριν, ἔκλαγξε sc. Κασσάνδρα.

7 (*a*)

papyrus (Florence, 1913). The *strophe* of 12 lines begins with μαντευμάτων τε θεσπεσίων δοτῆρα, and the *antistrophe* with ἥρωα Τήνερον λέγομεν ⏑ – –.

7 (*b*)

But I pray to Mnemosyne, the fair-robed child of Uranus, and to her daughters, to grant me a ready resource; for the minds of men are blind, whosoever, without the maids of Helicon, seeketh the steep path of them that walked it by their wisdom.

To me have they handed on this immortal task.

(G–H); ἰλι[γγ]ιῶν? σοφίαις ὁδόν G–H (S), σοφίας ὁδόν in *Paean* ix 4.
16 πόνον written above πόρον.

8. FOR THE THEBANS

(Seeing Paris) hasting forth, at once Cassandra's most holy inspired heart cried aloud with grievous moanings and made utterance on this wise:—

"O infinite, O far-seeing son of Cronus, surely now shalt thou fulfil the doom that was destined long ago, when Hecuba told the Trojans the vision which she saw, when she carried this man[1] in her womb. She

[1] Paris; Eur. *Troades*, 921 f.; Virgil, *Aen.* vii 320 f.

τεκεῖν πυρφόρον Ἐρι[νὺν
ἑκατόγχειρα, σκληρᾷ [δὲ βίᾳ
Ἴλιον πᾶσάν νιν ἐπὶ π[έδον
καταρεῖψαι· ἔειπε δὲ . . . .
. . . ᾳ τέρας ὑπνα[λέον.
ἔσφαλε ?] προμάθεια

30 ἐρι[σφάραγον ? C. Robert, Hermes, xlix (1914), 315–9.

9. ΘΗΒΑΙΟΙΣ

The subject of the first part of this poem is an eclipse of the sun. This may be identified with the total eclipse of 30 April, 463 B.C. (when, at 2 P.M., eleven twelfths of the sun were obscured to spectators at Thebes), rather than with the annular eclipse of 17 Feb., 478. It has been suggested, however, that, if the poem was written in 463, Pindar would probably have referred to the eclipse of 478, and the mention of snow and frost has been quoted in favour of the eclipse of 17 Feb. The rest of the poem is on

στρ. α'

Ἀκτὶς ἀελίου, τί πολύσκοπε μήσεαι,
ὦ μᾶτερ ὀμμάτων, ἄστρον ὑπέρτατον
ἐν ἁμέρᾳ
  κλεπτόμενον; [τί δ'] ἔθηκας ἀμάχανον
  ἰσχύν τ' ἀνδράσιν
καὶ σοφίας ὁδόν,
ἐπίσκοτον ἀτραπὸν ἐσσυμένα;

1 ἀκτὶς ἀελίου Soph. *Ant.* 100.

1–2 τί πολύσκοπε μήσεαι, ὦ μᾶτερ Boissonade, ὀμμάτων Blass (G–H, Diehl, s), cp. *Od.* xi 474, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον, and Philostr. *Epp.* 52 (72), κἀκεῖνό που κατὰ Πίνδαρον, τὸ τὴν ἀκτῖνα τὴν ἀπὸ σοῦ πηδῶσαν εἶναι τῶν ἐμῶν ὀφθαλμῶν μητέρα: τί πολύσκοπ' ἐμησθεῶ μ' ἄτερ ὀμμάτων Dionys. ; τί πολύσκοπ' ἐμήσαο (ἐμήσω Bamberger) θοῶν μᾶτερ

deemed that she bare a fiery hundred-handed Fury, who with his stern strength hurled all Ilium to the ground; and she told the marvel of her slumber. But her forethought was unavailing.

9. FOR THE THEBANS

the mythological history of Thebes, and it may be suspected that this ordinary mythological matter was written first, and the passage on the eclipse prefixed by the poet at the last moment, in his desire to take note of the extraordinary event which had just happened. It is difficult to imagine Pindar beginning by writing the impressive passage on the eclipse, and then going on with the commonplace mythology of Melia.

Beam of the sun! O thou that seest afar, what wilt thou be devising? O mother of mine eyes! O star supreme, reft from us in the daytime! Why hast thou perplexed the power of man and the way of wisdom, by rushing forth on a darksome track?

ὀμμάτων Bergk[4]; *τί πολύσκοπ' ἐμήσαο μ', ὦ μᾶτερ ὀμμάτων* (cp. *Il.* xi 253, *οἱ κακὰ μήσαο θυμῷ*), "what didst thou devise against me, thou source of sight!", may also be suggested.

3 <*τί δ'*> Diehl: *τύ γ'* S.

4 *ἰσχύν τ' ἀνδράσιν* Blass (G–H, S): *ἰσχὲν* (*ἰσχὺν* vulgo) *κτανὸν ἀνδράσιν B.*

5 *ἐπίσκοτον*; *v.l. ἐπίσκοπον.*

ἀτραπὸν ἐσσυμένα J. G. Schneider: *ἄτροπον ἐσσαμένα.*

ἐλαύνεις τι νεώτερον ἢ πάρος;
ἀλλά σε πρὸς Διός, ἱπποσόα θεός,
ἱκετεύω, ἀπήμονα
εἰς ὄλβον τινὰ τράποιο Θήβαις,
ὦ πότνια, πάγκοινον τέρας·

ἀντ. α′

– ρα –⏑ ⏑–⏑⏑– ⏑⏑–⏑⏓
––⏑– ⏑– –⏑ ⏑–⏑⏓
⏒ ῶνος –
–, πολέμοιο δὲ σᾶμα φέρεις τινός,
ἢ καρποῦ φθίσιν,
ἢ νιφετοῦ σθένος
ὑπέρφατον, ἢ στάσιν οὐλομέναν,
ἢ πόντου κενέωσιν <ἄρ'> ἂμ πέδον,
ἢ παγετὸν χθονός, ἢ νότιον θέρος
ὕδατι ζακότῳ ῥέον,
ἢ γαῖαν κατακλύσαισα θήσεις
ἀνδρῶν νεὸν ἐξ ἀρχῆς γένος;

ἐπ. α′

ὀλοφύ[ρομαι οὐ]δέν, ὅ τι πάντων μέτα πείσομαι.

lines 22–33 lost, = ἐπ. α′ 2–10, στρ. β′ 1–3.

στρ. β′

<μένει>
ἐκράνθην ὕπο
δαιμονίῳ τινί

6 ἐλαύνεις *M* (Diehl); *v.l.* —νειν *P* (G–H, S), or —νει *B*.
7 ἱπποσόα θεός (or θοάς) Blass; ἱπποσόα θοάς G–H, Diehl, S: ἵππους ζαθέας Schneidewin (ζαθόας Christ), ἵπποσθα θοὰς Dionys.
11–13 [ἦ]ρ' ἀ[τασθαλίαισι κοτεσσαμένα βροτῶν | πάμπαν μὲν οὐ θέλεις ἐξαλείψειν φάος | αἰ]ῶνος [ἁγνόν], πολέμοιο δὲ κτλ ? S.
13 πολέμοιο δὲ G–H (Diehl, S): πολέμου δ' εἰ Hermann, σᾶμα Scaliger: πολεμοῦ δὶς ἅμα Dionys.

Art thou bringing on us some new and strange disaster? Yet, by Zeus, I implore thee, thou swift driver divine of steeds! do thou, O queen! change this world-wide portent into some painless blessing for Thebes . . .

[Is it because, in thine anger at the presumptuous sons of mortals, thou art unwilling utterly to blot out the pure light of life ?][1]

But art thou bringing a sign of some war, or wasting of produce, or an unspeakably violent snow-storm, or fatal faction, or again, some overflowing of the sea on the land, or frost to bind the earth, or heat of the south-wind streaming with raging rain? Or wilt thou, by deluging the land, cause the race of men to begin anew? I in no wise lament whate'er I shall suffer with all the rest.[2]

By some might divine have I been prompted,

[1] A rendering of the proposal quoted in the Note on lines 11–13.
[2] Verse rendering in Milman's *Agamemnon and Bacchanals*, p. 188, and in F. D. Morice's *Pindar*, p. 21, ed. 1898.

16 <ἄρ’> Blass, ἂμ Hermann : ἀλλὰ Dionys.
18 *ῥέον* s ed. 1900 : *ἱερὸν* Dionys. ; *διερὸν* Scaliger.
19 *θήσεις* Barnes : *θήσει*.
21 *ὀλοφύ[ρομαι οὐ]δέν* Hermann.
33 <*μένει?*> s.

λέχει πέλας ἀμβροσίῳ Μελίας
ἀγαυὸν καλάμῳ συνάγεν θρόον
μήδεσί τε φρενὸς ὑμετέραν χάριν.
λιτανεύω, ἑκαβόλε,
Μοισαίαις ἀνατιθεὶς τέχναισιν
χρηστήριον, [ὤπολ]λον, τ[εό]ν·
ἀντ. β´
ἐν ᾧ Τήνε-
ρον εὐρυβίαν θεμίτ[ων ποτέ]
ἐξαίρετον προφά-
ταν ἔτεκ[εν λέχει]
κόρα μιγεῖσ'
'Ωκεανοῦ Μελία σέο, Πύθιε.
44 *[τῷ] Κάδμου στρατόν*
καὶ Ζεάθου πόλιν,
ἀκερσεκόμα πάτερ, ἀνορέας
ἐπέτρεψας ἕκατι σαόφρονος·
καὶ γὰρ ὁ πόντιος 'Ορσοτρίαινά νιν
περίαλλα βροτῶν τίεν,
Εὐρίπου τε συνέτεινε χῶρον . . .

1–21 = Pindar, Frag. *107 (74), from Dionys. Halic. *De Demosthene*, 7, i 142 ed. Usener and Radermacher (1899), mss *BPM*, discussed in 1845 in Hermann's *Opuscula*, viii 75–90. In the *Oxyrhynchus Papyri*, v (1908), pp. 22, 73, 107, the first strophe is represented by four letters in lines 9, 10, *ολ* above *οτ*, the first antistrophe by about six words, but a subsequent strophe and antistrophe are almost perfectly preserved.

35 Μελίας, cp. *P.* xi 4
40 [ὤπολ]λον τ[εό]ν ? G–H (S); [ἄντει]λον ? Diehl. τ[όθ]ι Bury, τ' [ὀπ]ί Blass. 44 Ζεάθου = Ζήθου.

hard by the immortal couch of Melia, to compose, for your sake, a noble strain with my flute, and with my fancy. I pray to thee, O Far-darter, while I devote to the Muses' arts thine oracular shrine, Apollo; there it was that Melia, the daughter of Ocean, wedded to thy couch, O Pythian god, bare mighty Tênerus, the chosen interpreter of thy decrees. Thou, O father with the unshorn locks, didst entrust to him the host of Cadmus and the city of Zêthus,[1] by reason of his prudent courage. For the Sea-god, who wieldeth the trident, honoured him above all mortals; and he hasted to the region of Eurîpus . . .

[1] *i.e.* the Thebans and Thebes. Zêthus and Amphîon were the twin sons of Zeus by Antiopê, daughter of the river-god, Asôpus. They avenged themselves on Lycus, the mortal husband of Antiopê, and on his second wife, Dircê, for the cruelties inflicted on their mother. After gaining possession of Thebes, they fortified it with a wall that rose to the music of the lyre which Apollo had given to Amphîon.

ΔΙΘΥΡΑΜΒΟΙ

The dithyramb, a word of obscure origin, is a song in honour of Dionysus. The primitive dithyramb was represented by Archilochus (*c.* 650 B.C.) and by Arion of Lesbos, who came to Corinth on the invitation of Periander; the old dithyramb (550–475 B.C.)

61 (33)

Τί δ' ἔλπεαι σοφίαν ἔμμεν, ᾇ <τ'> ὀλίγον
ἀνὴρ ὑπὲρ ἀνδρὸς ἴσχει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλεύματ' ἐρευνάσει
βροτέᾳ φρενί, θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

Stobaeus, *Anth.* ii 4 Wachsmuth; Clemens Alex. *Str.* v 726.

ΑΘΗΝΑΙΟΙΣ

75 (45)

This dithyramb, which was sung in the central mart of Athens, was probably composed for the Great Dionysia celebrated at the beginning

Δεῦτ' ἐν χορόν, Ὀλύμπιοι,
ἐπί τε κλυτὰν πέμπετε χάριν, θεοί,
πολύβατον οἵτ' ἄστεος ὀμφαλὸν θυόεντα
ἐν ταῖς ἱεραῖς Ἀθάναις
οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν,

1 δεῦτ' *EFM²V* (BS): ἴδετ' *PM¹* (Bergk). ἐν, Aeolic or Boeotian form of εἰς, as in *P.* ii 11, 86; v 38; *N.* vii 31.

DITHYRAMBS

by Lasus of Hermione, by Simonides and Pratinas, by Apollodorus and Agathocles, and their pupil, Pindar; the middle dithyramb (475–400 B.C.), by Melanippides, Bacchylides, and others. Among its early homes were Naxos, Corinth, and Thebes.

Canst thou by searching find out God?

Why dost thou deem that to be wisdom, in which one man in small measure excelleth another? For man is not able with his human mind to search out the counsels of the gods, but he was born of a mortal mother.

2 ἴσχει *L* (s); ἰσχύει vulgo Stob.; ἔχειν Clemens.

FOR THE ATHENIANS

of spring. The festival included dithyrambic contests between choruses of fifty members each.

Haste to the dance and send your glorious favour, ye Olympian gods, who, in holy Athens, are marching to the densely crowded incense-breathing centre of the city,[1] and to its richly adorned and glorious

[1] The altar of the Twelve Gods, set up in the market-place by Peisistratus, son of Hippias (Thuc. vi 54, 6).

ἰοδετᾶν λαχεῖν στεφάνων τᾶν τ' ἐαριδρόπων ἀοιδᾶν·
Διόθεν τέ με σὺν ἀγλαᾳ̂
ἴδετε πορευθέντ' ἀοιδᾶν δεύτερον
ἐπὶ τὸν κισσοδέταν θεόν,
τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν,
γόνον ὑπάτων μὲν πατέρων μελπέμεν
γυναικῶν τε Καδμεϊᾶν.

ἐναργέα τελέων σάματ' οὐ λανθάνει,
φοινικοεάνων ὁπότ' οἰχθέντος Ὡρᾶν θαλάμου,
εὔοδμον ἐπάγῃσιν ἔαρ φυτὰ νεκτάρεα.
τότε βάλλεται, τότ' ἐπ' ἀμβρόταν χέρσον ἐραταὶ
ἴων φόβαι, ῥόδα τε κόμαισι μίγνυται,
ἀχεῖ τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
ἀχεῖ τε Σεμέλαν ἑλικάμπυκα χοροί.

Dionys. Halicarnass. *de compositione verborum*, c. 22, i 99 and 180 ed. Usener, 1904.

6 λαχεῖν Usener (S): λάχει *F*, λάχετε vulgo (B).
ἐαριδρόπων *F* (S): —δρέπ(τ)ων.
ἀοιδᾶν: λοιβᾶν B.
9 τὸν om. Vat. (S). κισσοδέταν Rob. Stephanus: —δόταν *P* (Usener), κισσομανῆ ? Usener; *v.l.* —δαῆ S.
10 τὸν Βρόμιον Ἐριβόαν τε Usener: Βρ. ὅν τ' Ἐρ. Bergk (S); (τ)ὸν Βρ. (τ)ὸν Ἐρ. mss; τὸν Βρ. τὸν Ἐρ. τε B.
11 μελπέμεν B (S): μέλπε *P*; *v.l.* μέλπομεν.
12 Καδμ. followed in mss by ἔμολον (B) or Σεμέλαν.

mart, there to receive garlands bound with violets, and songs culled in the spring-time. And look upon me, who, with joyance of songs, am once more sped by Zeus into the presence of the ivy-crowned god, whom we mortals call Bromius and Eriboas, to celebrate the progeny of sires supreme and of Cadmean mothers.[1]

Clearly seen are the bright symbols of sacred rites, whensoever, at the opening of the chamber of the purple-robed Hours, the fragrant Spring bringeth the nectar-breathing plants. Then, oh then, are flung on the immortal earth the lovely tresses of violets, and roses are entwined in the hair; then ring the voices of songs to the sound of flutes; then ring the dances in honour of diadem-wreathed Semelê.[2]

[1] Zeus and Semelê, here treated as plurals, to give them additional dignity.
[2] Verse rendering in Milman's *Agamemnon and Bacchanals*, p. 185.

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13 *ἐναργέα τελέων σάματ'* Usener (S): — *τεμεῶι τεμάντιν F*, *v.l.* *νεμέω* or *νεμέα μάντιν*; *ἐν* Ἀργείᾳ Νεμέᾳ B.
14 *φοινικοεάνων* Koch (S): *φοινικοεάων F*, *v.l.* *φοίνικος ἑανῶν*; *φοίνικος ἔρνος* B.
15 *ἐπάγησιν* Usener, *ἐπάγησιν* S: *ἐπάγοισιν F*, *v.l.* *ἐπαΐωσιν.*
18 *ἀχεῖ τε F* (S); *ἀχεῖται τ'* B; *v.l.* *οἰχνεῖ τ(ε).*
19 *ἀχεῖ τε* Bergk (S): *οἰχνεῖ τε* mss.

76 (46)

αἵ τε λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,
Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον
πτολίεθρον.

Schol. Aristoph. Acharn. 674, *Nubes* 299; cp. *Acharn.* 636 f., *Eq.* 1329. δαιμόνιον πτολίεθρον in Schol. on Aristides, iii 341 Dindorf.

This fragment and the two following belong to a dithyramb composed in the spring of 474 B.C., in which Pindar eulogised Athens for the part she had lately played in the war against Persia. In gratitude for the eulogy the Athenians presented the poet with a gift of 10,000 *drachmae* (£400), and made him their *proxenus*, or representative, at Thebes (Isocr. xv 166). Later writers imply that the gift was an indemnity for a fine of 1,000 *drachmae*, which the jealous Thebans inflicted on their countryman for his praise of Athens (Aeschines Socr. *Ep.* iv 3, Eustathius' Life of Pindar, and Tzetzes on Hesiod, p. 104b). The first of these writers adds that a seated statue of the poet, with lyre and scroll, was placed in front of the *Stoa Basileios* at Athens.

On the date of this dithyramb, cp. Gaspar's *Chronologie Pindarique*, p. 99.

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[1] It has sometimes been supposed that the epithet "violet-crowned" is intended to refer to "the amethystine hues of the garland of mountains that encompasses Athens" (Gildersleeve's *Hellas and Hesperia*, p. 40). But this interpretation,

77 (196)

. . . *ὅθι παῖδες Ἀθηναίων ἐβάλλοντο φαεννὰν*
κρηπῖδ' ἐλευθερίας.

Plutarch, *Themist.* c. 8, *de gloria Ath.* c. 7.

78 (225)

Κλῦθ' Ἀλαλά, Πολέμου θύγατερ,
ἐγχέων προοίμιον, ᾇ θύεται
ἄνδρες <ὑπὲρ πόλιος> τὸν ἱερόθυτον θάνατον.

Plutarch, *de gloria Atheniensium*, c. 7.

2 ᾇ θύεται Haupt, *Opusc.* i 313 (edd.); αἰθύεται schol.

The fame of Athens

Oh! the gleaming, and the violet-crowned,[1] and the sung in story; the bulwark of Hellas, famous Athens, city divine!

probably first suggested by the modern Greek historian, K. Paparrhigopoulos, must be limited to the "purple glow upon Hymettus," the *purpureos colles florentis Hymetti* (Ovid, *ars amat.* iii 687), together with the more or less purple colouring of the sea off the Piraeus, like the ἰοειδέα πόντον of *Il.* xi 298. It is only at sunset that this purple glow is visible, and it is peculiar to Hymettus alone of all the mountains which encircle the plain of Athens.

It therefore seems safer to connect the epithet with the "violet-twined garlands" mentioned in line 6 of the immediately preceding dithyramb, which was performed at Athens during the vernal Dionysia (this connection is recognised by Boeckh, Dissen, Donaldson, and Fennell). Simonides, in celebrating the dithyrambic victories of the Acamantid tribe at the same Dionysia, describes the Graces as making the victor famous, for the sake of the "violet-crowned Muses" (Frag. 150). The same epithet is repeatedly applied to festal divinities, such as Aphrodîtê, and the Muses and Graces, and to heroines of romance, such as Eurydicê. Thus, in using this epithet, Pindar may be regarded as personifying Athens as a divine or semi-divine being. See especially Mr. A. B. Cook's paper on *Iostephanos* in the *Journal of Hellenic Studies*, xx (1900) 1–13.

The battle of Artemisium

There, where the sons of Athens laid the bright foundation of Liberty.

A reference to the battle of Artemisium, 480 B.C.

Death for the father-land

Harken! O War-shout, daughter of War! prelude of spears! to whom soldiers are sacrificed for their city's sake in the holy sacrifice of death.

Aesch. *Pers.* 49, where the combination of the singular verb with the plural noun is noticed; ἀμφύετε Plutarch.

3 <ὑπὲρ πόλιος> Bergk (s).

ΘΡΑΣ[ΥΣ] ΗΡΑΚΛΗΣ Η ΚΕΡΒΕΡΟΣ. ΘΗΒΑΙΟΙΣ

στρ. α′

Π[ρὶν μὲν εἷρπε σχοινοτένειά τ' ἀοιδὰ
διθ[υράμβων
καὶ τὸ σὰ[ν κίβδηλον ἀνθρώποισιν ἀπὸ
στομάτων, } Fr. 79a (47)[1]
διαπέπ[τ]α[νται δὲ νῦν ἱροῖς ?] πύλα[ι κύ-
κλοισι νέαι· [σοφοὶ οἱ ? ε]ἰδότες
οἵαν Βρομίου [τελε]τὰν
καὶ παρὰ σκᾶ[πτ]ον Διὸς Οὐρανίδαι
ἐν μεγάροις ἱ[σ<τ>ά]ντι. σεμνᾷ μὲν
κατάρχει
ματέρι πὰρ μ[εγ]άλᾳ ῥόμβοι τυπάνων,
ἐν δὲ κέχλαδ[εν] κρόταλ', αἰθομένα τε
δᾲς ὑπὸ ξαν[θα]ῖσι πεύκαις. } Fr. 79b (48)[2]

[1] Fr. 79*a*, Dionys. Halicarn. *De compos. verb.* c. 14: Clearchus in Athenaeus, x 455c, Aristoxenus, *ib.* xi 467a.
[2] Fr. 79*a*, *b*, Strabo, x 469.

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1 εἷρπε Strabo, Athen. x; ἧρπε Athen. xi, Dion. *F.* (*v.l.* ἦρχε *MV*, ἥριπε *EP*); ἕρπε (SGr).
σχοινοτένειά τ' ἀοιδὰ (BSGr): σχοινογονίας ἀοιδά Strabo, cod. Mosc.; σχοινοτενεῖα ατα οἶδα Dion. *P*, σχοινοτενῆ φωνήεντα Dion. *E*.
2 διθυράμβων Strabo, Dion. *EPMV* (SGr); -βου Dion. *F* (-βω Usener); om. Athen.
3 κίβδηλον Dion. *EF*, and Athen. (S): κίβδαλον Dion. *PMV* (BGr). ἀνθρώποις or ἄνθρωποι Dion., Athen. x, ἀπὸ στομάτων Athen. xi (om. Strabo); ἀνθρώποισιν ἀπὸ στομάτων Hermann (BSGr).
4 διαπέπ[τ]α[νται δὲ] and πύλαι Sandys (Gr). Cp. *O.* vi 27. *N.* ix 2. νῦν Lobel. ἱροῖς ? Gr. [κύ|κλοισι Bury (Gr). Cp. Ar. *Ran.* 440, ἱρὸν ἀνὰ κύκλον, *Anth. P.* xiii 28, 9.
5 σοφοὶ οἱ ? Gr. 6 [τελε]τὰν Sandys.
8 ἵ[. .]ντι (ἰσάντι), corrected in margin into ἱστάντι.
σεμνᾷ — κατάρχει Gr; σοὶ — κατάρχει Strabo, — καταρχαὶ Scaliger, Casaubon (BS), — κατάρχειν Hermann.

HERACLES THE BOLD, OR CERBERUS. FOR THE THEBANS.

In olden days, there flowed from the lips[1] of men the lay of the dithyrambs long drawn out,[2] with the sibilant *san* discarded[3]; but now new portals have been flung open for the sacred circles of the dance. Wise are they that know what manner of festival of Bromius the Celestials hold in their halls, hard by the sceptre of Zeus. In the adorable presence of the mighty Mother of the gods, the prelude is the whirling of timbrels[4]; there is also the ringing of rattles, and the torch that blazeth beneath the glowing pine-trees.[5]

[1] "Labebatur ex ore" Dissen.

[2] Cp. Hermogenes, *De Inventione*, iv 4 (of lengthy metres), *τὸ ὑπὲρ τὸ ἡρωϊκὸν σχοινοτενὲς κέκληται.*

[3] An allusion to the *ἄσιγμοι ᾠδαί*, especially those of Lasus of Hermionê, cp. Dion. Hal. *De Comp. Verb.* 14, "there are writers who composed whole odes without a sigma, as is proved by the passage in Pindar" (the present fragment), and Athenaeus, 455c, *Πίνδαρος πρὸς τὴν ἀσιγμοποιηθεῖσαν* (*ἄσιγμον ποιηθεῖσαν* ?) *ᾠδήν*, and 467a; also Herodotus, i. 139, "the Dorians call the letter *san*, but the Ionians *sigma*."

[4] Cp. Eur. *Hel.* 1362 f. and *Bacch.* pp. xxxii, 100, ed. Sandys.

[5] *fulvas taedas* (B), "yellow pine-brands"? (GR); "glowing pine-trees" is confirmed by R. M. Dawkins, who explains it by the ruddy glow of the tawny branches of the pine during the Greek summer.

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9. *ματέρι πὰρ μεγάλᾳ* GR: *μᾶτερ πάρα μεγάλοι* (*v.l.* *-λαι*) Strabo; *μᾶτερ μεγάλα, πάρα* B (S). *ῥόμβοι* edd.; *ῥοίμβοι* Strabo. *τυπάνων* (for *τυμπάνων*) GR, *κύμβαλων* Strabo (BS).

10 *κέχλᾱδ[εν]* Sandys, 3rd pers. sing. of *κέχλᾱδα*, pf. of *χλάζω*. Cp. *O.* ix 2, *P.* iv 179, Hesychius *κεχληδέναι· ψοφεῖν.* *-δ[ον]* GR (better sing. *-δ[εν]*, or pl. *-δ[αν]* as in *ἀπέσταλκαν*); *καχλάδων* Strabo (*sistrorum* Wilamowitz) S 1914; *κεχλάδειν* (for *κεχλαδέναι*) Hermann (B S 1900).

ἐν δὲ Ναΐδων ἐρίγδουποι στοναχαί,
μανίαι τ' ἀλαλ[αί] τ' ὀρίνεται <ῥι>ψαύ-
χενι
σὺν κλόνῳ. — Fr. 208 (224)[1]
ἐν δ' ὁ παγκρα[τὴ]ς κεραυνὸς ἀμπνέων
πῦρ κεκίνη[ται, τό τ'] Ἐνυαλίου
ἔγχος, ἀλκάεσσά [τ]ε Παλλάδο[ς] αἰγὶς
μυρίων φθογγάζεται κλαγγαῖς δρακόντων.
ἀντ. α'
ῥίμφα δ' εἶσιν Ἄρτεμις οἰοπόλος ζεύ-
ξαισ' ἐν ὀργαῖς
βακχίαις φῦλον λεόντων ἀ[γροτέρων Βρομίῳ·
ὁ δὲ κηλεῖται χορευοίσαισι κα[ὶ θη-
ρῶν ἀγέλαις. ἐμὲ δ' ἐξαίρετο[ν
κάρυκα σοφῶν ἐπέων
Μοῖσ' ἀνέστασ' Ἑλλάδι κα[ὶ] [γενεὰν ?
εὐχόμενον βρισαρμάτοις ο[ἰκόν τε Θήβαις,
ἔνθα ποθ' Ἁρμονίαν [φ]άμα γα[μετὰν
Κάδμον ὑψη[λαῖ]ς πραπίδεσ[σι λαχεῖν κεδ- ?
νάν· Δ[ιὸ]ς δ' ἄκ[ουσεν ὀ]μφάν,
καὶ τέκ' εὔδοξο[ν παρ'] ἀνθρώπο[ις Σεμέλαν.

Gr(enfell) and Hunt, *Oxyrhynchus Papyri*, xiii (1919), no. 1604, text 34 f.; trans. and notes, 40 f.

[1] Fr. 208, Plutarch, *Symp. Q.* i 5, 2, vii 5, 4; *De def. orac.* 14.

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13 *ορίνεται υψαύχενι* pap., — *ριψαύχενι*, "an ancient variant," Gr. Plutarch, *Symp. Q.* i 5, 2 *ὀρινομένων ἐριαύχενι*, vii 5, 4 *ὀρινόμενοι ῥιψ.* *De def. orac.* 14 *-ναι ῥιψ.* (*-νων ῥιψ* s).
21 *βακχειαις* pap. (corr. Gr). *ἀ[γροτέρων* Sandys, Bury. *Βρομίῳ* Bury] Gr

There, too, are the loudly sounding laments of the Naiads, and there the frenzied shouts of dancers are aroused, with the throng that tosseth the neck on high; there too hath been brandished the almighty fire-breathing thunderbolt (of Zeus), and the spear of Enyalius, while the war-like aegis of Pallas resoundeth with the hissings of countless serpents.

Meanwhile, lightly cometh the lone huntress Artemis, who in Bacchic revels hath yoked the brood of savage lions for Bromius, who is enchanted even by the dancing herds of wild beasts.

Me too hath the Muse raised up for Hellas as a chosen herald of wise words, who am proud that my race and my home are in Thebes the city of chariots, where of old the story telleth how Cadmus by high design won sage Harmonia as his wedded wife, who obeyed the voice of Zeus, and became the mother of Semele famed among men.

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22 *κα[ὶ θη]ρῶν* Housman, Bury (Gr).
25 f. *κα[ὶ γ]ε[νεὰν]* — *ο[ἶκόν τε]*? Sandys; *κα[λ]λ[ιχόρῳ] δ[λβον τε]* Bury (Gr, the second letter after *κα* being *α*, *δ*, *λ*, or *υ*.
27 *γα[μετὰν]* Housman (Gr).
28 *ὑψη[λαῖ]ς* Gr, or *ὑψί[σται]ς*. *[λαχεῖν κεδ]νάν* (or *ἁγ]νάν*) Bury (Gr).
30 *εὔδοξο[ν* cp. *O.* i 70. *παρ']* *ἀνθρώπο[ις γενεάν]* Bury (Gr, or *Σεμέλαν*, which is better, if we print *γενεὰν* in l. 25).
31, 32, begin with *Διόνυσ[ε]* and *ματέ[ρος]*.

ΠΡΟΣΟΔΙΑ

The *Prosodia*, or "Processional Songs," were sung to the accompaniment of the flute.

ΕΙΣ ΔΗΛΟΝ

87 + 88 (58)

(*a*) *στρ.*

Χαῖρ', ὦ θεοδμάτα, λιπαροπλοκάμου
παίδεσσι Λατοῦς ἱμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας, ἅντε βροτοὶ
Δᾶλον κικλήσκοισιν, μάκαρες δ' ἐν Ὀλύμπῳ τηλέφατον
κυανέας χθονὸς ἄστρον . . . .
. . . .
. . . .
. . . .

ἀντ.

. . . .
. . . .

(*b*) ἦν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν ἀνέμων
ῥιπαῖσιν· ἀλλ' ἁ Κοιογενὴς ὁπότ' ὠδίνεσσι θυίοισ'
ἀγχιτόκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὀρθαὶ
πρέμνων ὤρουσαν χθονίων,
ἂν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι
κίονες· ἔνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν.

(*a*) Theophrastus in Pseudo-Philo, περὶ ἀφθαρσίας κόσμου, 23.
(*b*) Strabo x 485.

6 παντοδαπῶν Wilamowitz: παντοδαπῶν <τ'> Schneider (edd.).

PROCESSIONAL SONGS

On Delos

Hail, O heaven-built isle, most lovely scion of the children of bright-haired Lêto, O daughter of the sea, thou unmoved[1] marvel of the spacious earth, by mortal men called Dêlos, but by the blessed gods of Olympus known as the far-seen star of the dark-blue earth . . .[2]

[1] In contrast to the tradition (first found in Pindar) that it was a floating island until the visit of Lêtô. This seems better than the rendering "unshaken by earthquake" discussed in Smyth's *Greek Melic Poets*, p. 364 f. There was an earthquake in 490 B.C., in fulfilment of the oracle, *κινήσω καὶ Δῆλον ἀκίνητόν περ ἐοῦσαν* (Herodotus, vi 98).

[2] "Wie grossartig ist die Vorstellung, dass die Erde für den Blick der Götter eine blaue Fläche ist, wie ihr Himmel für uns, auf dem ihnen dann Delos, so klein sie ist, als ein heller Stern lieblich aufleuchtet. Wer an sprachlicher Kunst als solcher Gefallen findet, wird hier ein Juwel, einen seltenen Edelstein in reichster Fassung anerkennen" (Wilamowitz, *Sappho und Simonides*, 1913, p. 131).

For aforetime, that isle was tossed on the waves by all manner of whirling winds ; but, when Lêtô, the daughter of Coeüs, in the frenzy of her imminent pangs of travail, set foot on her, then it was that four lofty pillars rose from the roots of earth, and on their capitals held up the rock with their adamantine bases. There it was that she gave birth to, and beheld, her blessed offspring.

7 *ἀλλ' ἁ Κοιογένης* Schneider (edd.) : *αλλακαιογενης.*
8 *ἐπέβα νιν* Porson (edd.) : *ἐπιβαίνειν.*
9 *ὄρουσαν* S : *ἀπώρουσαν.*

ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ ΑΦΑΙΑΝ

89[a] (59)

Τί κάλλιον ἀρχομένοισιν ἢ καταπαυομένοισιν,
ἢ βαθύζωνόν τε Λατὼ καὶ θοᾶν ἵππων ἐλάτειραν
ἀεῖσαι;

Schol. Aristoph. Equit. 1269.

Aphaia was a goddess worshipped in Aegina. Cp. Pausanias, ii 30, 3, "In Aegina, on the way to the mountain of the Pan-hellenic Zeus, there is a temple of Aphaia, on whom Pindar composed an ode for the Aeginetans." Aphaia was also worshipped in Crete, where she bore the names of

ΠΑΡΘΕΝΕΙΑ

Partheneia, or Virginal songs, were sung by girls to the accompaniment of the flute. These songs were always attended by the dance. The creator of this kind of composition was Alcman. Dionysius of Halicarnassus (*Dem.* c. 39, i 213 Usener) quotes, as examples of the "archaic and austere style," Aeschylus and Pindar, *with the exception of the*

95 (63)

Ὠ Πᾶν, Ἀρκαδίας μεδέων, και σεμνῶν ἀδύτων
φύλαξ, . . .
Ματρὸς μεγάλας ὀπαδέ, σεμνᾶν Χαρίτων μέλημα
τερπνόν.

Schol. Pyth. iii 139.

104[b] Schröder

οἱ μὲν περὶ τὸ Γαλάξιον τῆς Βοιωτίας κατοικοῦντες ᾔσθοντο τοῦ θεοῦ τὴν ἐπιφάνειαν ἀφθονίᾳ καὶ περιουσίᾳ γάλακτος·

For the Aeginetans. On the goddess Aphaia

Is there any nobler theme for our commencing or for our closing strains, than to sing the deep-zoned Lêtô, and the goddess that driveth the swift steeds?

Britomartis or Dictynna. She was sometimes identified with the Greek Artemis. Furtwängler (*Das Heiligthum der Aphaia*, 1906) held that the great temple of Aegina was dedicated, not to Zeus or Athena, but to Aphaia. Cp. *Classical Review*, xx 327.

MAIDENS' SONGS

Partheneia, adding that even these have a certain nobility and dignity of style. One of the species of the *Partheneion* was the *Daphnephorikon*, an ode sung at a festival celebrated by a procession bearing branches of bay to the temple of Apollo at Thebes or at Delphi. (See below, p. 566.)

From a maiden's song to Pan

O Pan, that rulest over Arcadia, and art the warder of holy shrines . . . thou companion of the Great Mother, thou dear delight of the holy Graces!

Dionysus, the giver of milk

They that dwell near Galaxion in Boeotia became aware of the advent of Dionysus by the abundant supply of milk:—

–⏑– προβάτων γὰρ ἐκ πάντων κελάρυζεν,
ὡς ἀπὸ κρανᾶν φέρτατον ὕδωρ,
θήλεον γάλα· τοὶ δ' ἐπίμπλαν ἐσσύμενοι πίθους·
ἀσκὸς οὔτε τις ἀμφορεὺς ἐλίννεν δόμοις,
πέλλαι δὲ ξύλιναι πίθοι <τε> πλῆσθεν ἅπαντες.

104c Schröder

(1) *On Aeoladas,*

who is also the subject of the next poem.

. . . . οσ . . . . θείαις ερ-
. . . . διᾳ
μάντις ὡς τελέσσω
στρ.
ἱεραπόλος· τιμαὶ
δὲ βροτοῖσι κεκριμέναι·
παντὶ δ' ἐπὶ φθόνος ἀνδρὶ κεῖται
ἀρετᾶς, ὁ δὲ μηδὲν ἔχων ὑπὸ σι-
γᾷ μελαίνᾳ κάρα κέκρυπται.
ἀντ.
φιλέων δ' ἂν εὐχοίμαν
Κρονίδαις ἐπ' Αἰολάδᾳ
καὶ γένει εὐτυχίαν τετάχθαι
ὁμαλὸν χρόνον· ἀθάναται δὲ βροτοῖς
ἁμέραι, σῶμα δ' ἐστὶ θνατόν.
ἐπ.
ἀλλ' ᾧτινι μὴ λιπότε-
κνος σφαλῇ πάμπαν οἶκος βιαί-
ᾳ δαμεὶς ἀνάγκᾳ,
ζώει κάματον προφυγὼν ἀνια-
-ρόν· τὸ γὰρ πρὶν γενέ-
[σθαι τῷ θανεῖν ἴσον λέγω.]

"For, like fairest water from fountains, even so the milk of the dams began to gush forth from all the flocks; and they hasted, and filled the jars; and not a single wine-skin or jug lingered in their homes, but the wooden pails, and all the jars, were filled."

Plutarch, *Pyth. Or.* 29, p. 409; quoted without the name of Pindar, to whom it was first ascribed by Schneidewin in 1834.

5 *ξύλιναι πίθοι* <*τε*> Wilamowitz (S): *ξύλινοι πίθοι.*

On Aeoladas I

. . . that I may fulfil my duties as a prophet-priest. The honours of mortals are diverse, but on every man falleth the burden of envy for his merit; while the head of him that hath nought is hidden in dark silence. In friendly wise would I pray to the children of Cronus that an unbroken prosperity may be decreed for Aeoladas and his race. The days of mortals are deathless, although the body die. Yet he, whose house is not reft of children nor utterly overthrown beneath the stroke of stern necessity, liveth free from toilsome labour; for the time before birth I deem equal to death.

Grenfell and Hunt, *Oxyrhynchus Papyri*, iv (1904), 53; ascribed to Pindar on the ground of style and diction.

Partheneia in Grenfell and Hunt, *Oxyrhynchus Papyri*, iv (1904), No. 659 (1st cent. A.D.) pp. 53–60. Cp. Wilamowitz, *Gött. gel. Anz.* (1904) 670 f.; O. Schröder, *Berl. Phil. Woch.* 1904, 1476 f.; F. Blass, *Litt. Centralbl.* 1904, 929; Fraccaroli, *Rivista di Filologia*, 1905, 365 f.

5 f. *μάντις—ἱεραπόλος*, cp. frag. 51d, *ναοπόλον μάντιν.*
8–10 Cp. *P.* xi 29 f. 12 Αἰολάδᾳ. cp. Parth. ii 9.
13 *εὐτυχίαν* pap. (G–H, S): *εὐτυχίᾳ* Wilamowitz.
20 f. *τὸ γὰρ πρὶν γενέσθαι* [*τῷ θανεῖν ἶσον λέγω*] ? Wilamowitz; [*ἐς τὸ μὴ συνάπτει*] ? Schröder.

104[d] Schröder

(2) *On Aeoladas*

A poem in honour of Aeoladas, whose son, Pagôndas (27 f.), commanded the Thebans at the battle of Dêlium when they defeated Athens in 424 (Thuc. iv 91 f.). Aeoladas is also the theme of the previous poem (104 [c]). In the present poem, the speaker is a maiden (26, 46); hence the poem has been identified as one of the Παρθένεια, or choruses for girls, and further, as one of the special group of Παρθένεια known as Δαφνηφορικά, in which the singers bore branches of bay (27 f., 73). The procession was headed by a noble youth of beautiful form, both of whose parents were alive. The following is proposed by Schröder as the pedigree of the

στρ. α′

21 ⏘⏑̄ – ⏑ ⏑ χρυσοπ[επλ ⏑̄ – ⏑ –
– δωμ – ⏑ λέσῃς τ ⏑ – με – ⏑ ⏘
[ἧκε]ι γὰρ ὁ [Λοξ]ίας
πρόφρων ἀθανάταν χάριν
Θήβαις ἐπιμίξων.

ἀντ. α′

ἀλλὰ ζωσαμένα τε πέπλον ὠκέως,
χερσὶν ἐν μαλακαῖσιν ὅρπακ᾽ ἀγλαὸν
δάφνας ὀχέοισα, παν-
δόξον Αἰολάδα σταθμὸν
υἱοῦ τε Παγώνδα

ἐπ. α′

ὑμνήσω στεφάνοισι θάλ-
-λοισα παρθένιον κάρα,

21 [χαῖρ᾽ ὦ Πιερὶ] χρυσόπε[πλέ μοι κόρα, | [αὐ]δῶμ[αι, τε]λέσαις τ᾽ [ἐμὸν] μέ[λημ᾽ εὖ· ?] S; – – πότνια ? Diehl, cp. *I.* vi 75.

On Aeoladas II

persons directly or indirectly mentioned in the poem:—

Aeoladas (29) — Damaena (70)

Pagôndas (30, 48 f.) + Anonyma (48 f.) — Anonymus (70) + Andaesistrota

Agasicles (50) — Anonyma (72)

Here Agasicles, the grandson of Damaena, is the παῖς δαφνηφόρος (ἀμφιθαλής). He is probably the son of Pagôndas, and his cousin is the accomplished daughter of Andaesistrota, a feminine name of a warlike type, for which there is no known parallel; the termination comes from στροτός, Boeotian for στρατός.

[Hail! O Pierian maiden robed in gold! I speak, now that I have fitly discharged my duty.][1]

For Loxias hath gladly come to bring unto Thêbê immortal glory.

But quickly girding up my robe, and bearing in my delicate hands a splendid branch of bay, I shall sing the all-glorious home of Aeoladas and of his son Pagôndas, with my maidenly head gay with

[1] A rendering of the suggestion recorded in the Note on l. 21.

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22 μ[ηδ' ὀ]λέσῃ Diehl.
22–4 Cp. *P.* v 117 θεὸς πρόφρων τελεῖ δυνασαν.
23 ἥκει S, Wilamowitz.

σειρῆνα δὲ κόμπον
αὐλίσκων ὑπὸ λωτίνων
μιμήσομ᾽ ἀοιδαῖς
στρ. β′
κεῖνον, ὃς Ζεφύρου τε σιγάζει πνοὰς
αἰψηράς, ὁπόταν τε χειμῶνος σθένει
φρίσσων Βορέας ἐπι-
σπέρχησ᾽ ὠκύαλον Νότου
ῥιπάν τε ταράξῃ.
— — — φεν ⏑ — ⏑ —
— ạσιk̄μ . ζωννạ
στρ. γ′
πολλὰ μὲν τὰ πάροιθ[ε μέμνημαι καλά]
δαιδάλλοισ᾽ ἔπεσιν, τὰ δ᾽ ἄ[λλ᾽ ὁ παγκρατής]
Ζεὺς οἶδ᾽, ἐμὲ δὲ πρέπει
παρθενήϊα μὲν φρονεῖν
γλώσσạ τε λέγεσθαι.
ἀντ. γ′
ἀνδρὸς δ᾽ οὔτε γυναικός, ὧν θάλεσσιν ἔγ-
κειμαι, χρή με λαθεῖν ἀοιδὰν πρόσφορον
πιστὰ δ᾽ Ἀγασῖκλέῖ
μάρτυς ἤλυθον ἐς χορὸν
ἐσλοῖς τε γονεῦσιν
ἐπ. γ′
ἀμφὶ προξενίαισι· τί-
μαθεν γὰρ τὰ πάλαι τὰ νῦν τ᾽

34 αὐλίσκων G–H etc. : λαισκων pap.
37 Cp. Sappho, 104, ὄρπακι βραδίνῳ.
38–40 ἐπισπέρχησ᾽—ταράξῃ P. Maas (s), cp. *Od.* v 304, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ᾽ ἄελλαι: επισπερχης ωκυαλον τε ποντου. ιπαν εταραξε pap.; ἐπισπέρχῃ πόντου τ᾽ ὠκύαλον ῥιπὰν ἐμάλαξεν G-H, cp. Bergk, *Poet. Lyr.* Frag. 133, *adespota*, ἐπερχόμενόν τε μαλάξοντας βίαιον πόντον ὠκείας τ᾽ ἀνέμων ῥίπας.

garlands. To the notes of the lotus-pipe shall I mimic in song a siren-sound of praise, such as husheth the swift blasts of Zephyr; and whenever shivering Boreas speedeth on with strength of tempest, and stirreth up the swift rush of the South-wind . . .

Many are the fair deeds of old that I remember, while I adorn them in song, but the rest are known to Almighty Zeus alone: but for me, maidenly thought and maidenly speech are most meet. Neither for man nor for woman, whose children are dear to me, ought I to forget a fitting strain. As a faithful witness, have I come to the dance, in honour of Agasicles and his noble parents, and also by reason of our friendship. For, of old, as well as now, have

43 f. *μέμνημαι καλά* and *ἄλλ' ὁ παγκρατής* Wilamowitz (s).
46 f. *μὲν . . . τέ*, cp. *O.* vi 88 f.
50 f. *πιστὰ—μάρτυς*, cp. *P.* i 88, *μάρτυρες ἀμφοτέροις πιστοί*, and xii 27, *πιστοὶ χορευτῶν μάρτυρες.*
53 f. *τίμαθεν γὰρ* Wilamowitz (Diehl, s): *τιμαθεντας* pap.; *τιμαθεῖσιν* G–H, cp. *I.* iii 25 f.

ἀμφικτιόνεσσιν
ἵππων τ' ὠκυπόδων πολυ-
γνώτοις ἐπὶ νίκαις,
στρ. δ'
αἷς ἐν ἀϊόνεσσιν Ὀγχη[στοῦ κλυ]τᾶς,
ταῖς δὲ ναὸν Ἰτωνίας ἀ[μφ' εὐκλε]ᾶ
χαίταν στεφάνοις ἐκόσ-
μηθεν, ἐν τε Πίσᾳ περὶ π – – ⏑ ⏑ – ⏓

Either 8 lines, or 8 lines + 15 of a whole triad, lost.

ῥίζᾳ τε ⏑ – ⏓
[σε]μνὸν ἂν ⏑ ⏑ – ⏑ [Θή-
βαις] ἑπταπύλοισιν.
στρ. ε'
ἐνῆκεν καὶ ἔπειτ[α δυσμενὴς χό]λος
τῶνδ' ἀνδρῶν ἕνεκεν μερίμνας σώφρονος
ἐχθρὰν ἔριν οὐ παλίγ-
γλωσσον, ἀλλὰ δίκας διδοὺς
π[ιστ]ὰς ἐφίλησεν.
ἀντ. ε'
Δαμαίνας πα[ῖ, ἐναισίμ]ῳ νῦν μοι ποδὶ
στείχων ἅγεο· τὶν γὰρ εὔφρων ἕψεται
πρῶτα θυγάτηρ ὁδοῦ
δάφνας εὐπετάλου σχεδὸν
βαίνοισα πεδίλοις,
ἐπ. ε'
Ἀνδαισιστρότα ἂν ἐπά-

58 ἐν ἀϊόνεσσιν Ὀγχηστοῦ, cp. *I.* i 33.
59 Ἰτωνίας = Ἀθάνας, cp. Bacchylides frag. 15 Blass, 11 Jebb, χρυσαίγιδος Ἰτωνίας—παρ' εὐδαίδαλον ναὸν ἐλθόντας κτλ. Her most famous shrine was probably that near Coroneia, which placed the head of the goddess on her silver coins.
61 περὶ π[ρώτων] or π[λείστου], Diehl.

they been honoured among their neighbours, both in the famous victories of swift-footed steeds, victories which adorned their locks with garlands on the shores of renowned Onchestus, and by Itonia's glorious fane, and at Pisa . . .

. . to seven-gated Thebes.

A jealous anger at their just ambition provoked a bitter and unrelenting strife; but, giving loyal satisfaction, it ended in friendship.

Son of Damaena[1] stepping forth with foot well-omened, lead thou the march for me. First on the road shalt thou be followed by thy happy daughter, while she advanceth with her feet beside the leafy branch of bay, she whom her mother, Andaesistrota,

65 *ἐνῆκεν* S: *ἔθηκεν* Wilamowitz.
66 *μερίμνας σώφρονος* cp. *O.* i 109 f. *θεὸς . . . τεαῖσι μήδεται . . . μερίμναισιν.*
69 *π[ιστ]ὰς* : *π[άσ]ας* ? Diehl.
75 *'Ανδ.* Wilamowitz (S), *ἂν Δαισιστρότα* G–H (Diehl).

σκησε μήδεσ[ι ποικί]λο[ις]·
ἁ δ' ἐρ[γ]ασί[αισιν]
μυρίων ἐ[χάρη καλα]ῖς
ζεύξα[ισά νιν οἴμων].

στρ. ϛ'

μὴ νῦν νέκτα[ρ ἰδόντ' ἀπὸ κρά]νας ἐμᾶς
διψῶντ' ἀ[λλότριον ῥόον] παρ' ἁλμυρὸν
οἴχεσθον· ἐ – ⏑ –

76 . . .]λε[G–H. 76-79 and 81, restored by S.

ΥΠΟΡΧΗΜΑΤΑ

In the *Hyporchêma*, or dance-song, there was a closer connexion between the dance and the words than was usual in other kinds of choral lyric. It is described by Plutarch as a link between the two arts of poetry and dancing (*Quaest. Symp.* ix 15, 2, p. 748b). It was accompanied by the flute, with or

ΙΕΡΩΝΙ

105 (71 + 72)

(*a*) Σύνες ὅ τοι λέγω, ζαθέων ἱερῶν ὁμώνυμε
πάτερ,
κτίστορ Αἴτνας·
(*b*) νομάδεσσι γὰρ ἐν Σκύθαις ἀλᾶται <μόνος>,
ὃς ἁμαξοφόρητον οἶκον οὐ πέπαται·
ἀκλεὲς <δ'> ἔβα *<ζεῦγος ἄνευθ' ἀπήνας>.*

(*a*) Schol. Pind. *P.* ii 127, *N.* vii 1, Arist. *Aves* 927 with scholia, and Strabo, vi 268.
(*b*) Arist. *Aves* 942 (with scholia). ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος.

3 In Aristophanes' parody the line ends with Στράτων (στρατῶν S, μόνος Hermann).

hath trained to all manner of skill, gladly linking her with fair handiwork of many a kind.

Let not the twain, when they have seen the nectar from my spring, stray in their thirst to another stream,—a stream of brine.

30 νέκταρ, cp. *O.* vii 7 f.

DANCE-SONGS

without the cithara. It was not confined to religious subjects, as is clear from some of the following fragments. It is substituted for the encomiastic or epinician ode, in the poem addressed to Hieron. (See further in H. W. Smyth's *Greek Melic Poets*, lxix–lxxv.)

TO HIERON OF SYRACUSE

Mark what I say to thee! O namesake-father of temples divine! founder of Aetna! for among the Nomad Scythians, one is wandering all alone, one who hath no wain-borne home; but the pair hath gone inglorious without a mule-car.[1]

[1] It is said by the scholiast on the *Aves* of Aristophanes that Hieron had given the mules with which he had won the Pythian victory to his charioteer. Pindar here gives Hieron a hint that the mules were of little use without the chariot.

5 ἀκλεὴς ἔβα mss: ἀκλεὲς δ' ἔβα <ζεῦγος ἡμιόνων ἄνευ ἅρματος>? Brunck; ἀκλεὲς — <ζεῦγος ἄνευθ' ἀπήνας> Sandys.

106 (73)

'Από Ταϋγέτοιο μὲν Λάκαιναν
ἐπὶ θηρσὶ κύνα τρέχειν πυκινώτατον ἑρπετόν·
Σκύριαι δ' ἐς ἄμελξιν γλάγεος
αἶγες ἐξοχώταται·
ὅπλα δ' ἀπ' Ἄργεος· ἅρμα Θηβαῖον· ἀλλ' ἀπ' ἀγλαοκάρπου
Σικελίας ὄχημα δαιδάλεον ματεύειν.

Athen. i p. 28*a*, Eustathius, *ad Hom.* p. 1822, 5, schol. Arist. *Pax* 73.

108[a] (75)

θεοῦ δὲ δείξαντος ἀρχὰν
ἕκαστον ἐν πρᾶγος εὐθεῖα δὴ
κέλευθος ἀρετὰν λαβεῖν,
τελευταί τε καλλίονες.

Epist. Socrat. 1 p. 610, 4.

142 (106)

θεοῦ δὲ δυνατὸν μελαίνας
ἐκ νυκτὸς ἀμίαντον ὄρσαι φάος,
κελαινεφέϊ δὲ σκότει
καλύψαι σέλας καθαρὸν
ἁμέρας.

Clemens Alexandrinus, *Strom.* v 708.

110 (76)

γλυκὺ δ' ἀπείρῳ πόλεμος· πεπειραμένων δέ τις
ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς.

Stobaeus, *Flor.* 50, 3 (πόλεμος ἀπείροισι), Schol. on *Il.* 11, 227, and Diogenianus iii 94 (γλυκὺς ἀπείρῳ).

The Sicilian mule-car

From mount Taÿgetus cometh the Laconian hound, the cleverest creature in chasing the quarry. The goats of Scyros are the best for milk; arms are from Argos; the chariot from Thebes. But it is from fruitful Sicily that you must seek the deftly-wrought mule-car.

2 τρέχειν Ath. (s): τρέφειν Eust.
3 γλάγους Eust., γάλακτος Ath.
5 ἀλλ' ἀπὸ τῆς schol. Arist., ἀπὸ τῆς Ath.

A good beginning

When, for any deed, a beginning hath been shown by God, straight indeed is the path for pursuing virtue, and fairer are its issues.

2 ἐν = ἐς.

An eclipse

God can cause unsullied light to spring out of black night. He can also shroud in a dark cloud of gloom the pure light of day.

Cp. *Paean*, ix, p. 546 f.

"Dulce bellum inexpertis"

To the inexperienced war is pleasant,[1] but he that hath had experience of it, in his heart sorely feareth its approach.

[1] "He jests at scars, that never felt a wound" (*Romeo and Juliet*, ii. 2).

109 (228)

τὸ κοινόν τις ἀστῶν ἐν εὐδίᾳ τιθεὶς
ἐρευνασάτω μεγαλάνορος Ἡσυχίας τὸ φαιδρὸν φάος,
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελών,
πενίας δότειραν, ἐχθρὰν <δὲ> κουροτρόφον.

Polybius, iv 31; Stobaeus, *Flor.* 58, 9.

111 (77)

ἐνέπισε κεκραμέν' ἐν αἵματι. πολλὰ δ' ἔμβαλ' ἕλκεα νωμῶν
τραχὺ ῥόπαλον, τέλος δ' ἀείραις πρὸς στιβαρὰς σπάραξε πλευράς,
αἰὼν δὲ δι' ὀστέων ἐραίσθη.

Erotianus, *gl. Harpocr.*, p. 49 Kl.

ΕΓΚΩΜΙΑ

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝῼ

119 (84)

ἐν δὲ Ῥόδον καταοίκισθεν . . . . .
ἔνθεν ὁρμαθέντες ὑψηλὰν πόλιν ἀμφινέμονται,
πλεῖστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,
ἕσπετο δ' αἰενάου πλούτου νέφος.

Schol. *O.* ii 15 f.

1 *καταοίκισθεν* S: *κατῴκισθεν.*
2 *ἔνθεν ὁρμαθέντες* S: *ἔνθεν δ'* (or *ἐν δ'* or *ἔνθ'*) *ἀφορμαθέντες.*

Concord in the State

Let him that giveth tranquillity to the community of citizens, look for the bright light of manly Peace, when from out his heart he hath plucked hateful faction, faction that bringeth poverty, and is an ill nurse of youth.

Heracles and his club

He gave a draught blended with blood; and, wielding his rude club, he inflicted full many a wound, and, lastly, lifting it up, he rent asunder the sturdy flanks, and the marrow was crushed from the bones of the spine.

1 ἔμβαλ' ἕλκεα Heringa and Bergk (s): ἕλκεα πλευρὰς ἔμβαλε.

EULOGIES

ON THERON OF ACRAGAS

. . . and his ancestors[1] colonised Rhodes, and starting thence, they inhabit a lofty city,[2] where they offer many a gift to the immortals, and where they were followed by a cloud of ever-flowing wealth.

[1] The ancestors of Thêrôn.
[2] Acragas.

ΑΛΕΞΑΝΔΡΩ ΑΜΥΝΤΑ

120 (85)

Ὀλβίων ὁμώνυμε Δαρδανιδᾶν,
παῖ θρασύμηδες Ἀμύντα.

Schol. *N.* vii 1; Dio Chrysost. *Orat.* ii 33 (ἐπώνυμε).

121 (86)

πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι . . . καλλίσταις ἀοιδαῖς·
τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον,
θνᾴσκει δὲ σιγαθὲν καλὸν ἔργον.

Dionys. Halicarn. *de Demosthene* 26, i 185 Usener.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩ

122 (87)

Xenophon of Corinth, before competing for the Olympic crown in 464 B.C., vowed that, in the event of his success, he would devote a hundred courtesans to the service of the temple of Aphrodîtê in that city. On the occasion of the fulfilment of his

στρ. α'

Πολύξεναι νεάνιδες, ἀμφίπολοι
Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ,
αἵτε τᾶς χλωρᾶς λιβάνου ξανθὰ δάκρη
θυμιᾶτε, πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι
νόημα πὸτ τὰν Ἀφροδίταν,

ON ALEXANDER, SON OF AMYNTAS

Namesake of the blessed Trojans, son of brave Amyntas! . . .[1]

[1] Alexander, son of Amyntas, was king of Macedonia in 505–455 B.C. He was compelled to submit to the Persians in 480, but was really a friend of the Greek cause. He is known as "Alexander the Philhellene." He is here described as the namesake of Alexander (Paris), the son of Priam.

'Tis meet for the good to be hymned with fairest songs . . . For this is the only tribute that vergeth on the honours due to the immortals; but every noble deed dieth, if suppressed in silence.

3 σιγαθὲν Barnes (s): ἐπιταθὲν Dionys.; ἐπιλασθὲν Sylberg (B).

FOR XENOPHON OF CORINTH

vow, the following ode was sung in the temple of the goddess, while the hundred women danced to the words of the song. The same Olympic victory was celebrated in the thirteenth Olympian ode.

GUEST-LOVING girls! servants of Suasion in wealthy Corinth! ye that burn the golden tears of fresh frankincense, full often soaring upward in your souls unto Aphrodîtê, the heavenly mother of Loves She

στρ. β'

ὑμῖν ἄνευθ' ἐπαγορίας ἔπορεν,
ὦ παῖδες, ἐρατειναῖς <ἐν> εὐναῖς
μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι.
σὺν δ' ἀνάγκᾳ πᾶν καλόν. . .

στρ. γ'

ἀλλὰ θαυμάζω, τί με λέξοντι Ἰσθμοῦ
δεσπόται τοιάνδε μελίφρονος ἀρχὰν εὑρόμενον σκολίου
ξυνάορον ξυναῖς γυναιξίν.

στρ. δ'

διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ . . . . .
ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἄλσος
φορβάδων κουρᾶν ἀγέλαν ἑκατόγγυιον Ξενοφῶν τελέαις
ἐπάγαγ' εὐχωλαῖς ἰανθείς.

Athenaeus, xiii 573e.

6 ἄνευθ' ἐπαγορίας Meineke (s) : ἄνωθεν ἀπαγορίας.
7 <ἐν> B. 10 Ἰσθμοῦ Casaubon (edd.) : ὁμοῦ A.

ΘΕΟΞΕΝῼ ΤΕΝΕΔΙῼ

123 (88)

A poem in praise of Theoxenus of Tenedos, Pindar's favourite, who was present at the poet's death in the theatre, or more probably the gymnasium, at Argos. He was the son of Hagêsilas, who has been identified

στρ. α'

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἁλικίᾳ·

1 μὲν Hermann : με.

hath granted you, ye girls, blamelessly to cull on lovely couches the blossom of delicate bloom; for, under force, all things are fair.

Yet I wonder what the lords of the Isthmus[1] will say of my devising such a prelude for a sweet roundelay to be the companion of common women . . .

We have tested gold with a pure touchstone . . .

O Queen of Cyprus! a herded troop of a hundred girls hath been brought hither to thy sacred grove by Xenophon in his gladness for the fulfilment of his vows . . .

[1] The Corinthians.

ON THEOXENUS OF TENEDOS

with the father of Aristagoras, the counsellor of Tenedos who is the theme of the eleventh Nemean. (Cp. Wilamowitz, *Berlin Akad.* 24 June, 1909, pp. 829–839.)

Right it were, fond heart, to cull love's blossom in due season, in life's prime; but whosoever, when

τὰς δὲ Θεοξένου ἀκτῖνάς ποτ' ὄσσων μαρμαριζοίσας δρακείς
ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἠὲ σιδάρου κεχάλκευται μέλαιναν καρδίαν

ἀντ. α'

ψυχρᾷ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεὶς ἑλικοβλεφάρου
ἢ περὶ χρήμασι μοχθίζει βιαίως, ἢ γυναικείῳ θράσει
ψυχρὰν φορεῖται πᾶσαν ὁδὸν θεραπεύων.
ἀλλ' ἐγὼ <τᾶς> ἕκατι κηρὸς ὣς δαχθεὶς ἕλᾳ

ἐπ. α'

ἱρᾶν μελισσᾶν τάκομαι, εὖτ' ἂν ἴδω
παίδων νεόγυιον ἐς ἥβαν.
ἐν δ' ἄρα καὶ Τενέδῳ Πειθώ τ' ἔναιεν
καὶ Χάρις υἱὸν Ἁγησίλα.

Athenaeus, xiii 564e, 601d.

2 ποτ' ὄσσων Wilamowitz: ὄσσων Ath.[1], προσώπων Ath.[2] πρὸς ὄσσων Kaibel (s).
μαρμαριζοίσας Ath.[2]: —ρυζούσας Ath.[1]; —ροιζοίσας s.
5 ἑλικογλ. s.

127 (236)

Εἴη καὶ ἐρᾶν καὶ ἔρωτι
χαρίζεσθαι κατὰ καιρόν· μὴ πρεσβυτέραν ἀριθμοῦ δίωκε, θυμέ, πρᾶξιν.

Athenaeus, xiii 601c.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ

125 + 126 (91 + 92)

τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὗρεν
πρῶτος ἐν δείπνοισι Λυδῶν

once he hath seen the rays flashing from the eyes of Theoxenus, doth not swell with desire, his black heart, with its frozen flame, hath been forged of adamant or of iron; and, unhonoured of brightly glancing Aphrodîtê, he either toileth over hoarded wealth, or, with a woman's courage, is borne along enslaved to a path that is utterly cold.

But I, for the sake of that Queen of love, like the wax of the holy bees that is melted beneath the heat of the sun, waste away when I look at the young limbs of blooming boys. Thus I ween that even in Tenedos Suasion and Charm dwelt in the soul of the son of Hagêsilas.[1]

[1] Cp. *N.* xi 11.

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6 *περὶ χρήμασι — βιαίως.* Cp. Ar. *Eth.* i 3, *ὁ χρηματιστὴς (βίος) βίαιός τις ἐστιν.*
7 *ψυχρὰν* Ath. (S), *βληχρὰν* ? S: *ψυχὰν* Schneider (B); *αἰσχρὰν* Ahrens; *σύρδαν* Wilamowitz.
8 *τᾶς ἕκατι* Wilamowitz (S), *τᾶσδ' ἕκατι* Hermann; *δεκατιτας.* 8 f. *ἕλᾳ | ἱρᾶν* Bergk (S): *ἐλεηρὰν.*

Love

May we love, and yield to another's love, in season due. In thy passion for that rite, deem it not, my soul, more important than due measure.

TO HIERON OF SYRACUSE

(The *barbitos*), which, I ween, was first found long ago by Terpander of Lesbos, when, in the banquets of

ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος. . .
μηδ' ἀμαύρου τέρψιν ἐν βίῳ· πολύ τοι
φέρτιστον ἀνδρὶ τερπνὸς αἰών.

Athenaeus, xiv $635^{b, d}$, xii 512^{d}. Ath. 635^{d} shows that this fragment refers to the *barbitos*; 635^{e}, that tho *pēctis* was identical with the *magadis*; and 635^{b}, that its notes were an octave higher than those of the *barbitos*.

ΘΡΑΣΥΒΟΥΛΩ ΑΚΡΑΓΑΝΤΙΝΩ

$124^{a,b}$ (89 + 239)

Addressed to Thrasybulus, son of Xenocrates of Acragas, who was victorious at the Panathenaea. Cp. *P.* vi 15, 44, and *I.* ii 1, 31.

στρ. α'
(*a*) Ὦ Θρασύβουλ', ἐρατᾶν ὄχημ' ἀοιδᾶν
τοῦτό <τοι> πέμπω μεταδόρπιον. ἐν ξυνῷ κεν εἴη
συμπόταισίν τε γλυκερὸν καὶ Διωνύσοιο καρπῷ
στρ. β'
καὶ κυλίκεσσιν Ἀθηναίαισι κέντρον·
(*b*) ἀνίκ' ἀνθρώπων καματώδεες οἴχονται μέριμναι
στηθέων ἔξω· πελάγει δ' ἐν πολυχρύσοιο πλούτου
στρ. γ'
πάντες ἴσον νέομεν ψευδῆ πρὸς ἀκτάν·
ὃς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτεῦντες
– ἀέξονται φρένας ἀμπελίνοις τόξοις δαμέντες.

(*a*) Athenaeus, xi 480^{c}; (*b*) 782^{d} p. 19 Kaibel.

1 ὄχημ' ἀοιδᾶν. Cp. Frag. 140^{b}, 62. 2 <τοι> Boeckh. 6 ἔξω . . πολυχρύσοιο Mitscherlich (s): ἔξωθεν . . πολυχρύσου Ath. 7 ἴσον s: ἴσα Ath. 8 αὖ: οὐ s.

the Lydians, he heard the twanging of the shrill-toned *pêctis* sounding in unison with it.[1]

Nor let delight grow dim, while thou livest; know that for man the best of all things are days spent in delight.

[1] The *barbitos* and the *pêctis* were two ancient varieties of lyre, but the notes of the *barbitos* (a *lyra maior*) were an octave lower than those of the *pêctis*, and therefore better suited to accompany the voices of men singing at a banquet. Cp. Telestes, in Ath. 626^{a}, ὀξύφωνοι πηκτίδων ψαλμοί.

TO THRASYBULUS OF ACRAGAS

A song for the end of a feast

I SEND thee, Thrasybulus, this car of lovely songs, to close thy banquet. At the common board, it may well be a sweet incentive to thy boon companions, and to the wine of Dionysus, and to the cups that came from Athens; what time the wearisome cares of men have vanished from their bosoms, and, on a wide sea of golden wealth, we are all alike voyaging to some visionary shore. He that is penniless is then rich, and even they that are wealthy find their hearts expanding, when they are smitten by the arrows of the vine.[1]

[1] We may compare with the above song a fragment of Bacchylides, translated as follows in Jebb's edition, p. 418:—"As the cups go swiftly round, a sweet subduing power warms the heart. . . . That power sends a man's thoughts soaring;—straightway he is stripping cities of their diadem of towers,—he dreams that he shall be monarch of the world;—his halls gleam with gold and ivory;—over the sunlit sea his wheat-ships bring wealth untold from Egypt:—such are the raptures of the reveller's soul."

124[c] (94)

δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον
καίπερ πεδ' ἄφθονον βοράν.

Athenaeus, xiv 641[c].

128 (90)

χαρίτας τ' Ἀφροδισίων ἐρώτων,
ὄφρα σὺν Χειμάρῳ μεθύων
Ἀγαθωνίδᾳ βάλω κότταβον.

Athenaeus, x 427[d].

3 *Ἀγαθωνίδᾳ* Wilamowitz: *ἀγαθωνιθε.*

ΘΡΗΝΟΙ

The *θρῆνος*, or dirge, was a choral song of lamentation accompanied by the music of the flute. Pindar, in his dirges, dwells on the immortality of the soul, and offers consolation to the mourner by describing

129 + 130 (95)

τοῖσι λάμπει μὲν σθένος ἀελίου τὰν ἐνθάδε νύκτα κάτω,
φοινικορόδοις τ' ἐν λειμώνεσσι προάστιον αὐτῶν
καὶ λιβάνῳ σκιαρὸν καὶ χρυσέοις καρποῖς βεβριθός. . . .

1 *σθένος* S: *μένος* Plutarch.
3 *χρυσέοις καρποῖς* Boeckh: *χρυσοκάρποισι.*

[1] The "incense-tree" of the upper world is the *Boswellia thurifera* of Arabia Felix and the Soumali country (George Birdwood, in *Linn. Trans.* 1869, part 3).

[2] It has been suggested that the manuscript reading, *χρυσοκάρποισι*, used in Dioscorides, ii 210, of an ivy with yellow berries, refers to the yellow-berried mistletoe, or the

The delights of dessert

When the banquet is ceasing, then sweet is dessert, though it follow the fullest feast.

The cottabus

. . . and (may I delight in) the graces of Aphrodisian Loves, that so, drinking deep with Cheimarus, I may fling the cottabus[1] in a contest with Agathônidas.

[1] A game depending on the dexterity with which the last drops of a cup of wine could be tossed into a metal bowl.

DIRGES

the progress of the soul through the future ages. After death, all receive their due reward, and the spirits of the just are purified, until they are free from all taint of evil.

Elysium

For them the sun shineth in his strength, in the world below, while here 'tis night; and, in meadows red with roses, the space before their city is shaded by the incense-tree,[1] and is laden with golden fruits[2] . . .

"Golden Bough" (W. R. Paton, in *Classical Review*, xxv, 1911, p. 205). But probably the "golden fruit" of the world below is not meant to be precisely identified. In the Islands of the Blest, Pindar places "golden flowers on shining trees" (*O.* ii 79), and, elsewhere, he compares himself to the dragon guarding the apples of the Hesperides, the παγχρύσεα μῆλα of Hesiod's *Theogony*, 355. The phrase quoted by Libanius is "guarding the golden apples of the Muses," Frag. 288 (121).

καὶ τοὶ μὲν ἵπποις γυμνασίοις <τε>, τοὶ δὲ πεσσοῖς,
τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δέ σφισιν εὐανθὴς ἅπας τέθαλεν ὄλβος·
ὀδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναται
αἰεὶ θύα μιγνύντων πυρὶ τηλεφανεῖ παντοῖα θεῶν ἐπὶ βωμοῖς.
ἔνθεν τὸν ἄπειρον ἐρεύγονται σκότον
βληχροὶ δνοφερᾶς νυκτὸς ποταμοί . . .

Plutarch, *Consol. ad Apollon.* 35, p. 120.

4 ἵπποις γυμνασίοις τε Hermann (B): ἱππείοις γυμνασίοις Plut.; ἱππείαισί <τε> γυμνασίαις <τε> S.
7 αἰεὶ θύα Hermann (BS): ἀεὶ θύματα Plutarch.

131 (96)

. . . ὀλβίᾳ δραπόντες αἴσᾳ λυσίπονον τελετάν.
καὶ σῶμα μὲν πάντων ἕπεται θανάτῳ περισθενεῖ,
ζωὸν δ' ἔτι λείπεται αἰῶνος εἴδωλον· τὸ γάρ ἐστι μόνον
ἐκ θεῶν· εὕδει δὲ πρασσόντων μελέων, ἀτὰρ εὑδόντεσσιν ἐν πολλοῖς ὀνείροις
δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν·

Plutarch, *Consol. ad Apollon.* 35, p. 120, and *Romulus*, 28.

1 δραπόντες S: δ' ἅπαντες Plutarch.
τελετάν S (found in a Vatican ms by Rohde, *Psyche*, ed. 2, ii 217n.): τελευτάν Plutarch (sc. μετανίσσονται B).

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[1] By the "rite" is meant initiation into the Mysteries. Cp. Frag. 137 (102), and *Homeric Hymn to Demeter*, 480–482: "Among mortal men, happy is he that hath seen these things; but he that is uninitiated in sacred rites (ἀτελὴς

Some of them delight themselves with horses and with wrestling; others with draughts, and with lyres; while beside them bloometh the fair flower of perfect bliss. And o'er that lovely land fragrance is ever shed, while they mingle all manner of incense with the far-shining fire on the altars of the gods.[1]

From the other side sluggish streams of darksome night belch forth a boundless gloom.

[1] Rendered in verse in Milman's *Agamemnon and Bacchanals*, p. 187, and in F. D. Morice's *Pindar*, p. 18; and partly translated at the close of Tennyson's *Tiresias*:—

"And every way the vales
Wind, clouded with the grateful incense-fume
Of those who mix all odours to the Gods
On one far height in one *far-shining* fire."

The survival of the soul

. . . having, by happy fortune, culled the fruit of the rite that releaseth from toil.[1] And, while the body of all men is subject to over-mastering death, an image of life[2] remaineth alive, for it alone cometh from the gods.[3] But it sleepeth, while the limbs are active; yet, to them that sleep, in many a dream it giveth presage of a decision of things delightful or doleful.

ἱερῶν), and hath no share in them, hath not the same lot when he lieth beneath the gloom of death."

[2] "The image of life" is the "soul." Here "the soul" is the psychic "double" in every man. It lives after the death of the body, cp. εἴδωλον *Od.* xi 83, ψυχὴ καὶ εἴδωλον xxiii 104. Pindar is the first to explain the immortality of the ψυχά by its divine origin (Smyth's *Greek Melic Poets*, p. 376).

[3] Lines 2-5 are the motto of Dr. James Adam's Praelection *On the Divine Origin of the Soul*, in "Cambridge Praelections" (1906), 29 f.

133 (98)

οἷσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος
δέξεται, ἐς τὸν ὕπερθεν ἅλιον κείνων ἐνάτῳ ἔτεϊ
ἀνδιδοῖ ψυχὰς πάλιν·
ἐκ τᾶν βασιλῆες ἀγανοὶ καὶ σθένει κραιπνοὶ σοφίᾳ
τε μέγιστοι
ἄνδρες αὔξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες
ἁγνοὶ πρὸς ἀνθρώπων καλέονται.

Plato, *Meno*, p. 81b. Cp. E. S. Thompson's ed., pp. 120–5.

[1] Pindar's belief appears to be as follows: After the death of the body, the soul is judged in Hades, and, if accounted guiltless in its life on earth, passes to the Elysium in Hades depicted in Frag. 129 (95). It must, however, return twice

134 (99)

εὐδαιμόνων
δραπέτας οὐκ ἔστιν ὄλβος.

Stobaeus, *Flor.* 103, 6.

136 (101)

ἄστρα τε καὶ ποταμοὶ καὶ
κύματ' <ἀγκαλεῖ σε> πόντου.

Aristides, ii 215 Bruno Keil.

<ἀγκαλεῖ σε ?> s.

137 (102)

ὄλβιος ὅστις ἰδὼν ἐκεῖνα
κοίλαν εἶσιν ὑπὸ χθόνα·

2 κοίλαν εἶσιν Heinsius (B) κοινὰ εἰς or εἰσ' Clemens; εἰσ' Bergk (S).

The spirits of just men made perfect

But, as for those from whom Persephonê shall exact the penalty of their pristine woe, in the ninth year she once more restoreth their souls to the upper sun-light; and from these come into being august monarchs, and men who are swift in strength and supreme in wisdom; and, for all future time, men call them sainted heroes.[1]

again to earth, and suffer two more deaths of its body (*Ol.* ii 68). Finally Persephonê releases it from the παλαιὸν πένθος and it returns to earth to inhabit the body of a king, a hero, or a sage. It is now free from the necessity of further wanderings and passes at once to the Islands of the Blest (Rohde's *Psyche* 499 f, quoted in Smyth's *Greek Melic Poets*, p. 377). Cp. ii 204–222 of Rohde's second edition (1898).

The happiness of the blessed

The happiness of the blessed is no fugitive.

"Whom universal Nature did lament"

The stars and the rivers and the waves call thee back.

The Eleusinian Mysteries

Blessed is he who hath seen these things before he goeth beneath the hollow earth; for he understandeth

οἶδεν μὲν βιοτου τελευτὰν
οἶδεν δὲ διόσδοτον ἀρχάν.

Clemens Alex. *Strom.* iii 518 (περὶ τῶν ἐν Ἐλευσῖνι μυστηρίων). From a dirge in memory of an Athenian who had been initiated into the Eleusinian Mysteries,—possibly Hippocrates (son of Megacles, and brother of Cleisthenes, the Athenian legislator), the only known subject of any of Pindar's dirges (schol. on *P.* vii 18).

The above is Donaldson's arrangement of the frag-

139 (Bergk)

Ἔντι μὲν χρυσαλακάτου τεκέων Λατοῦς ἀοιδαί
ὥριαι παιανίδες· ἔντι <δὲ καὶ> θάλ-
λοντος ἐκ κισσοῦ στεφάνων Διονύσου
<διθύραμβον μ>αιόμεναι· τὸ δὲ κοιμίσσαν<το> τρεῖς
<θεαὶ υἱῶν> σώματ' ἀποφθιμένων·
5 *ἁ μὲν ἀχέταν Λίνον αἴλινον ὕμνει,*
ἁ δ' Ὑμέναιον, <ὃν> ἐν γάμοισι χροϊζόμενον
<Μοῖρα> σύμπρωτον λάβεν,
ἐσχάτοις ὕμνοισιν· ἁ δ' Ἰάλεμον ὠμοβόρῳ νούσῳ πεδαθέντα σθένος·
9 *υἱὸν Οἰάγρου <δ'> Ὀρφέα χρυσάορα. . .*

Schol. Vat. Rhes. 895.

2 θάλλοντες (τέλλοντες). 3 διθ. κτλ Wilamowitz. 4 θεαὶ υἱῶν s. 5 ὕμνει Hermann (s): ὑμνεῖν. 6 ὃν Hermann (s). 7 Μοῖρα Bergk. 8 ὠμοβόρῳ Schneidewin (Donaldson); ὠμοβόλῳ Hermann (s): ὀμοβόλῳ. 9 Οἰάγρου schol. Pind. *P.* iv 313. <δὲ> Wilamowitz (s), <τε> Bergk. Ὀρφέα χρυσάορα schol. *Il.* xv 256; Frag. 187 f. Boeckh.

[1] Linus, Hymenaeus, and Iâlemus were sons of Apollo by one or other of the Muses. Linus, the personification of

the end of mortal life, and the beginning (of a new life) given of god.

ment. That of Schröder is as follows :—

ὄλβιος ὅστις ἰδὼν κεῖν'
εἶσ' ὑπὸ χθόν'·
οἶδε μὲν βίου τελευτάν,
οἶδεν δὲ διόσδοτον ἀρχάν.

3 οἶδεν Donaldson : οἶδε s.

βιότου Lobeck, and Donaldson : βίου (s), cp. *I.* iii 25 (= iv 5).

Linus, Hymenaeus, Iâlemus

There are lays of paeans, coming in due season, which belong to the children of Lêtô of the golden distaff. There are other lays, which, from amid the crowns of flourishing ivy, long for the dithyramb of Dionysus; but in another song did three goddesses lull to rest the bodies of their sons.

The first of these sang a dirge over the clear-voiced Linus; and the second lamented with her latest strains Hymenaeus, who was seized by Fate, when first he lay with another in wedlock; while the third sorrowed over Iâlemus, when his strength was stayed by the onset of a devouring malady.

But the son of Oeagrus, Orpheus of the golden sword[1] . . .

lamentation, was said to be his son by Terpsichorê or Euterpê, and the word αἴλινος, used for "a plaintive dirge," is supposed to be derived from αἶ Λίνον, "ah me for Linus" (Pausanias, ix 29, 8). Hymenaeus, son of Urania, is the god of marriage, who was invoked in the bridal song. Iâlemus was a son of Calliopê, and his name is a synonym for "a dirge" or "lament." Orpheus was also described as a son of Calliopê. At the end of the above passage he is called a son of the (Thracian) Oeagrus, but (like Linus, Hymenaeus, and Iâlemus) he is sometimes called a son of Apollo.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ

140^{a} (Schröder)

<καί>τοι προιδὼν αἶσαν α̣
ζοι τότ᾽ ἀμφι. ο̣υτα̣τ̣.
Ἡρακλέης. ἀλίαι . . . .
ναὶ μολόντας . υ̣ . . ης . . . . σο̣εν
θονοι φύγον ον̣ . . . .
πάντων γὰρ ὑπέρβιος αν . . σε̣φα
ψυχὰν κενεω[ν] εμ̣ε . . ρυκ̣ . α . . .
λαῶν ξενοδαΐκτα βασιλ . . ?
ος ἀτασθαλίᾳ κοτέων θαμά,
ἀγχαγέτᾳ τε Δάλου
πίθετο πανσε̣ν̣ . . , ρμ̣ . . ιαδες [τίεν]
γάρ σε, λιγυσφαράγων *[ἀν]τ[ί]νακ-
τα, Ἑκαβόλε, φορμίγγων.
μνάσθηθ᾽ ὅτι τοι ζαθέας Πάρου ἐν
γυάλοις ἕσσατο ἄνακτι
βωμὸν πατρί τε Κρονίῳ
τιμάεντι πέραν Ἰσθμὸν διαβαίς,
ὅτε Λαομέδοντι πεπρωμένοι᾽
ἤρχετο μόροιο κᾶρυξ.
ἦ[ν] γὰρ τὸ παλαίφατον . . . . . ον
ἶκε συγγόνους
τρεῖς π̣ . . ε̣ω̣ . ν κ̣εφα̣λα̣ν . . ρ̣ . . τ̣αι̣
ἐπιδ . . . . . . αι̣μα

Grenfell and Hunt, *Oxyrhynchus Papyri*, iii (1903) p. 13 f.

The subject of this poem is "the vengeance taken by Heracles upon Laomedon" (G–H).

30 The "king who murders strangers" is Laomedon, cp. l. 40.

32 The "founder of Delos" is Apollo.

FROM ODES OF UNCERTAIN CLASS

Apollo and Heracles

For he honoured thee, O Far-darter, that strikest up the clearly sounding lyres. Remember that he[1] set up an altar in the dells of holy Paros to thee, the king, and to the honoured Father, son of Cronus, on crossing to this side of the Isthmus, when, as a herald, he began to tell of the doom fated for Laomedon. For there was the ancient oracle . .

[1] Heracles.

33 *τίεν* S : . . *σ̣* .
34 *ἀντίνακτα* Sandys : . *υ̣τ̣* . *γα̣υ̣τα*. In Eur. *Bacch.* 80 we have *ἀνὰ θυρσόν τέ τινάσσων*, and, in a fragment of the Greek Anthology ?, *τινάσσειν*, applied to the *νεῦρα κιθάρας*, means "to make the strings quiver by striking them." For *ἀν-* = *ἀνα-* cp. the Pindaric *ἀντείνειν*, *ἄντειλας*, and *ἀντιθέναι*.
43 *τὸ παλαίφατον*, cp. *O.* ii 40. 44 *ἷκε* S : *εἷκε*.

140ᵇ (Schröder)

Ἰων[ίδος ἀντίπαλον Μοίσας]
ἀοιδ[άν τε κ]αὶ ἁρμονίαν
αὐ[λοῖς ἐ]πεφράσατο
Λοκρῶν τις, [οἵ τ' ἀργίλοφον]
π[ὰρ Ζεφυρί]ου κολώ[ναν]
ν[αίονθ' ὑπὲ]ρ Αὐσονία[ς ἄκρας],
λι[παρὰ πόλ]ις. ἄνθ[ηκε δὲ
οἷον ὄχημα λιγ[. . . . . .]
κες, οἷον παιήονα
Ἀπόλλωνί τε καὶ [Μούσαις
ἄρμενον. ἐγὼ μ[ὰν κλύων]
παῦρα μελιζομέν[ου, τέχναν]
[γλώ]σσαργον ἀμφέπων,
[ἐρεθίζ]ομαι πρὸς ἀοιδὰν
[ἁλίο]υ δελφῖνος ὑπ[όκρισιν],
τὸν ἀκύμονος ἐν πόντου πελάγει
αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

Grenfell and Hunt, *Oxyrhynchus Papyri*, iii (1903) p. 15 f.

55 Ἰων[ίδος ἀντίπαλον Μοίσας] ? s.

58 Λοκρῶν τις, Xenocrates (or Xenocritus) of Locri, cp. schol. *O.* x 17, k, . . . Λοκριστὶ γάρ τις ἁρμονία, ἣν ἀσκῆσαί φασι Ξενόκριτον τὸν Λοκρόν, Athen. xiv 625ᵉ, ἡ Λοκριστί· ταύτῃ γὰρ ἔνιοι τῶν γενομένων κατὰ Σιμωνίδην καὶ Πίνδαρον ἐχρήσαντό ποτε, καὶ πάλιν κατεφρονήθη, Plutarch, *De Musica*, 9, Ξενόκριτος ὁ Λοκρός, . . ἦσαν δ' οἱ περὶ — Ξενόκριτον ποιηταὶ παιάνων, 10 περὶ δὲ Ξενοκρίτου, ὃς ἦν τὸ γένος ἐκ Λοκρῶν τῶν ἐν Ἰταλίᾳ, ἀμφισβητεῖται εἰ παιάνων ποιητὴς γέγονεν . . ., also Westphal, *Griechische Harmonik* (1886), 209; Bergk, *Gr. Lit.* ii 229 f.; and Wilamowitz on Timotheos, p. 103, 5.

58 f. οἵ — κολώναν quoted in schol. *O.* x 17, i (= Frag. 200 Bergk).

60 ν[αίονθ' ὑπὲ]ρ, for ναίουσ' ὑπὲρ: ν[άουσ' ὑπὲ]ρ G–H; ν[άοντ' ὑπὲ]ρ Diehl; ν[αίοντ'] <ὑπὲ>ρ s.

Locrian music

As a rival to the Ionian music, song and harmony with flutes were devised by one of the Locrians, who dwell beside the white-crested hill of Zephyrium, beyond the Ausonian foreland, a gleaming city; and he dedicated it, as a chariot of clear song, as a paean meet for Apollo and the Muses.

But I, while I hear him playing his few notes, plying as I do a babbling art, vie with his lay, like[1] a dolphin of the sea, whom the lovely sound of flutes thrilled on the waters of the waveless deep.

[1] *ὑπόκρισιν*, lit. "answering to," or "playing the part of"; for this adverbial use of the accusative, cp. *δίκην* and *χάριν*.

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61 *ἄνθ[ηκε δέ,]* G–H (Diehl): *ἀνθ[ώυξε δέ]* S.
62 *ὄχημα*, Frag. 124, 1. *ἐρατᾶν ὄχημ' ἀοιδᾶν*. *λιγ . . . κες*, *λιγυαχὲς* ? Diehl.
63 *οἶον* seems necessary after *οἶον* in line 62: *ὀ . ὸν* papyrus; *οἶον* (edd.), "a *solitary* paean," which may perhaps be defended by *παῦρα μελιζομένου* in l. 66.
64 *Μούσαις* or *Χαρίτεσσιν* Diehl.
69–71 *ἁλίου — μέλος*, Plutarch, *de soll. anim.* 36, *δελφῖνι Πίνδαρος ἀπεικάζων ἑαυτὸν ἐρεθίζεσθαί φησιν* <*ἁλί*>*ου δελφῖνος ὑπόκρισιν, τὸν μὲν ἀκύμονος ἐν πόντου πελάγει αὐλῶν ἐκίνησ' ἔρατον μέλος*, cp. *Quaest. Symp.* vii 5, 2 (Pindar, Frag. 235 (259)).
70 *τὸν μὲν* Plutarch (Diehl): *τὸν* S.

141 (105)

θεὸς ὁ πάντα τεύχων βροτοῖς
καὶ χάριν ἀοιδᾷ φυτεύει.

Didymus Caecilius, *de Trinitate*, III i p. 320.

1 πάντα S: τὰ πάντα.

143 (107)

κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι
πόνων τ' ἄπειροι, βαρυβόαν
πορθμὸν πεφευγότες Ἀχέροντος[1] . . .

Plutarch, (of the gods) *de superst.* c. 6; *adv. Stoicos*, c. 31; and *Amatorius*, c. 18.

[1] Cp. Bacchylides 60 (34), (of the gods) οἱ μὲν ἀδμᾶτες ἀεικελιᾶν εἰσι νόσων καὶ ἄνατοι, | οὐδὲν ἀνθρώποις ἴκελοι.

150 (118)

μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ.

Eustath. on *Iliad* i, p. 9.

152 (266)

. . . μελισσοτεύκτων κηρίων
ἐμὰ γλυκυρώτερος ὀμφά.

Cramer, *Anecd. Oxon.* i 285, 19.

153 (125)

δενδρέων δὲ νομὸν Διόνυσος πολυγαθὴς αὐξάνοι,
ἁγνὸν φέγγος ὀπώρας.

Plutarch, *de Iside et Osiri*, c. 35, *Qu. Symp.* ix 14, 4, and *Amatorius*, c. 15.

[1] νομὸν Heyne (edd.): νόμον in two passages of Plutarch (τρόπον in the third), but νομόν, "pasture-land," does not make as good sense as *γόνον, "produce"; cp. Anacreont. 58, 7, γόνον ἀμπέλου, τὸν οἶνον, and Pindar, *N.* ix 51, βιατὰν ἀμπέλου παῖδα.

The gifts of God

God that doeth all things for mortals, even maketh grace to grow for song.

The felicity of the gods

But they, set free from sickness and eld and toils, having fled from the deeply sounding ferry of Acheron . . .

The Muse and the poet

Muse! be thou mine oracle, and I shall be thine interpreter.

"Sweeter than the honey-comb"

My voice is sweeter than the bee-wrought honeycombs.

Dionysus, the god of trees

May the field of fruit-trees receive increase from gladsome Dionysus, the pure sunshine of the fruit-time.[1]

[1] It is uncertain whether φέγγος is in apposition to Dionysus (so Dissen), or to the field of fruit-trees (so Boeckh). If we substitute for the *field* (νομὸν) the *produce* (γόνον) of the fruit-trees, the latter finds its fittest apposition in φέγγος, which, in that case, expresses the gleaming of the ripe fruit amid the green foliage: "May gladsome Dionysus give increase to the *produce* of the fruit-trees, the pure radiance of the fruit-time."

155 (127)

τί ἔρδων φίλος
σοί τε, καρτερόβροντα
Κρονίδα, φίλος δὲ Μοίσαις,
Εὐθυμίᾳ τε μέλων εἴην,
τοῦτ' αἴτημί σε.

Athenaeus, v 191[f].

157 (128)

ὢ τάλας ἐφάμερε, νήπια βάζεις
χρήματά μοι διακομπέων.

Schol. Aristoph. *Nub.* 223.

159 (132)

ἀνδρῶν δικαίων χρόνος σωτὴρ ἄριστος.

Dionysius Halicarn. *de orat. ant.* 2 (i 4, 20 Usener).

166 *f* (147 *f*)

(*a*) <ἀνδρ>οδάμαν<τα> δ' ἐπεὶ Φῆρες δάεν ῥιπὰν μελιαδέος οἴνου,
ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζᾶν
ὤθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων πίνοντες ἐπλάζοντο . . .

1 <ἀνδρ>οδ. Casaubon, -δάμαν<τα> B.
Φῆρες, Aeolic for Θῆρες, applied to the Centaurs in *Il.* i 268, ii 743; and, in the singular, Φήρ, to the Centaur Cheiron, the "divine Beast" of *P.* iv 119, cp. iii 4.

The poet's prayer

What shall I do to be dear unto thee, O loudly-thundering son of Cronus, and dear unto the Muses, and to be cared for by Jollity? This is my prayer to thee.

Silenus to the Phrygian hero, Olympus

Poor child of a day! you are childishly prating, in boasting to me of money.

Time, the champion of the Just

Time is the best of champions to the just.

The battle between the Centaurs and the Lapithae.

And when the Phêres[1] were aware of the overpowering aroma of honey-sweet wine, anon with their hands they thrust the white milk from the tables, and, drinking, unasked, out of the silver horns, began to wander in mind. But Caeneus,[2]

[1] The Centaurs, who fought with the Lapithae in Thessaly at the marriage feast of Pirithoüs the king of the Lapithae.

[2] One of the Lapithae, who was invulnerable. When he was belaboured with trunks of trees (as implied in the text), he stamped with his foot, and disappeared into the earth. On the invulnerability of Caeneus, cp. Ovid, *Met.* xii 206 f, 491.

(*b*) . . . ὁ δὲ χλωραῖς ἐλάταισι τυπεὶς
ᾤχεθ' ὑπὸ χθόνα Καινεὺς σχίσαις ὀρθῷ ποδὶ γᾶν.

(*a*) Athenaeus, xi 476^{b}.
(*b*) Schol. Apollon. *Argon.* 7, Plutarch, *de absurd. Stoic. opin.* init.

5 ὑπὸ χθόνα B : καταδὺς ὑπὸ γῆν Plutarch.

[1] Fir-trees were among the ordinary missiles, or weapons, of the Centaurs. Cp. Apollodorus, *Bibliotheca*, ii 5, 4 § 3, διὰ

168 (150)

δοιὰ βοῶν
θερμὰ πρὸς ἀνθρακίαν στέψεν, πυρὶ δ' ἐκκαπύοντα
σώματα· καὶ τότ' ἐγὼ σαρκῶν τ' ἐνοπὰν <ἴδον>
ἠδ' ὀστέων στεναγμὸν βαρύν·
ἦν διακρῖναι ἰδόντ' <οὐ> πολλὸς ἐν καιρῷ χρόνος.

Athenaeus, x 411^{b}.

1 δοιὰ B : διὰ Ath.
2 πρὸς S : δ' εἰς Ath. στέψεν S : στέψαν Ath. πυρὶ δ' ἐκκαπύοντα S, cp. *Il.* xxii 467, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν : πυρὶ δ' ὑπνόωντε Ath. ; πυρίπνοά τε B.

169 (151)

νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων
ἄγει δικαιῶν τὸ βιαιότατον
ὑπερτάτᾳ χειρί. τεκμαίρομαι
ἔργοισιν Ἡρακλέος· ἐπεὶ Γηρυόνα βόας
Κυκλωπίων ἐπὶ προθύρων Εὐρυσθέος
ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

Plato, *Gorgias*, 484^{b}. Cp. *Laws*, iii 690^{b}, x 890^{a}, *Protag.* 337^{d}, Herodotus, iii 38, and Aristides, ii 68.

7 ἤλασεν Ox. Vat. (s^{1}) : ἔλασεν vulgo (cs^{3}).

struck by the green fir-trees,[1] cleft the ground with his foot, where he stood, and passed beneath the earth.

τῆς ὀσμῆς αἰσθόμενοι (τοῦ οἴνου), παρῆσαν οἱ Κένταυροι πέτραις ὡπλισμένοι καὶ ἐλάταις. When attacked by the Centaurs, Caeneus, "unconquered and unflinching passed beneath the earth," θεινόμενος στιβαρῆσι καταΐγδην ἐλατῆσιν (Apollonius Rhodius, i 64). Cp. Ovid, *Met.* xii 509 f, "obrutus immani cumulo, sub pondere Caeneus aestuat arboreo, coniectaque robora duris fert umeris."

The gluttony of Heracles, (narrated by his host, Corônus, son of the Lapith, Caeneus)

Two warm bodies of oxen he set in a circle around the embers, bodies crackling in the fire; and then I noted a noise of flesh and a heavy groaning of bones. There was no long time fitly to distinguish it.

4 διακρ. ἰδ. Bergk: ἰδ. διακρ. Ath. <οὐ> Coraës (s[3]). πολλὸν ἐν κραίρᾳ χράνος, "the foul mass in the skull," Verrall, *Journal of Philology*, ix 122.

Law, the lord of all

Law, the lord of all, mortals and immortals, carrieth everything with a high hand, justifying the extreme of violence.

This I infer from the labours of Heracles; for he drave to the Cyclopian portals of Eurystheus the kine of Geryon,[1] which he had won neither by prayer nor by price.

[1] *I.* i 13; cp. Prof. E. B. Clapp in *Classical Quarterly*, viii (1914) 226–8.

172 (158)

Πηλέος ἀντιθέου μόχθοις νεότας ἐπέλαμψεν μυρίοις·
πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ Τρωΐον ἂμ πεδίον,
καὶ μετὰ ζωστῆρας Ἀμαζόνος ἦλθεν,
καὶ τὸν Ἰάσονος εὔδοξον πλόον ἐκτελέσαις
εἷλε Μήδειαν ἐν Κόλχων δόμοις.

Schol. Eurip. *Androm.* 796, quoted to show that Euripides apparently followed Pindar in making Peleus accompany Heracles to Troy. The common account was that Heracles was accompanied by Telamon, as in *N.* iv 25, *I.* vi 27.

193 (205)

. . . . πενταετηρὶς ἑορτὰ
βουπομπός, ἐν ᾇ πρῶτον εὐνάσθην ἀγαπατὸς
ὑπὸ σπαργάνοις.

Vit. Vratisl. p. 2, 18 Drachmann. Cp. Plutarch, *Sympos. Qu.* viii 1.

Pindar was born at the beginning of the Pythia, on the first day of which there was a solemn sacrifice of oxen.

194 (206)

κεκρότηται χρυσέα κρηπὶς ἱεραῖσιν ἀοιδαῖς·
εἶα τειχίζωμεν ἤδη ποικίλον
κόσμον αὐδάεντα λόγων·
<ὃς> καὶ πολυκλείταν περ ἐοῖσαν ὅμως Θήβαν
ἔτι μᾶλλον ἐπασκήσει θεῶν
καὶ κατ' ἀνθρώπων ἀγυιάς.

Aristides, T. ii 159 Bruno Keil.

2 εἶα *A*, εἶα W. Dindorf (Bergk, s): οἷα vulgo B. τειχίζωμεν *AS* (s): —ζομεν *QUT* (B). ποικίλων Bergk.

The exploits of Peleus

The youth of god-like Peleus shone forth with countless labours. With the son of Alcmêna, first went he to the plain of Troy; and, again, on the quest of the girdles of the Amazon; and, when he had made an end of the famous voyage with Iason, he took Medea in the home of the Colchians.

5 ἐκ Κόλχων δόμων Bergk.

The birth of Pindar

It was the quadrennial festival (of the Pythian games) with its procession of oxen, when, as a dear infant, I was first cradled in swaddling-clothes.[1]

[1] Cp. first page of *Introduction.*

The praise of Thebes

For sacred songs a foundation of gold hath now been laid. Come! let us now build beauty of words, varied and vocal, thus making Thebes, which is already famous, still more splendid in streets belonging to gods as well as to men.

4 <ὃς> B. πολυκλείταν mss (Dindorf, S): πολύκλειτον vulgo.

195 (207)

Εὐάρματε χρυσοχίτων, ἱερώτατον ἄγαλμα, Θήβα.

Schol. Pindar *P.* iv 25.

198

οὔτοι με ξένον
οὐδ' ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταί
Θῆβαι.

Chrysippus περὶ ἀποφατικῶν c. 2. First ascribed to Pindar by Letronne in 1838.

199 (213)

Ἔνθα βουλαὶ <μὲν> γερόντων
καὶ νέων ἀνδρῶν ἀριστεύοισιν αἰχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.

Plutarch, *Lycurg.* c. 21.

205 (221)

Ἀρχὰ μεγάλας ἀρετᾶς, ὤνασσα Ἀλάθεια, μὴ πταίσῃς ἐμὰν
σύνθεσιν τραχεῖ ποτὶ ψεύδει . . . . . .

Stobaeus, *Flor.* xi 3 M (xi 18 H).

207 (223)

Ταρτάρου πυθμὴν πιέζει σ' ἀφανὴς
σφυρηλάτοις <δεσμοῖς> ἀνάγκας.

Plutarch, *consol. ad Apollon.* 6, p. 104.

208 (224)

μανίαι τ' ἀλαλαί τ' ὀρινομένων
ῥιψαύχενι σὺν κλόνῳ.

Plutarch, *Symp. Q.* i 5, 2. Now part of Dithyramb on p. 560.

The patron goddess of Thebes

Thêbê, with the noble chariot, and with the golden tunic, our most hallowed pride!

The poet's pride in his Theban home

Verily, as no stranger, nor as ignorant of the Muses, was I reared by famous Thebes.

The praise of Sparta

. . Where old men's counsels and young men's spears are matchless, and choral dances also, and the Muse, and the Grace, Aglaïa.

A prayer to Truth

Queen of Truth, who art the beginning of great virtue, keep my good-faith from stumbling against rough falsehood.

The depth of Tartarus

The invisible depth of Tartarus presseth thee down with iron chains of necessity.

2 <δεσμοῖς> ἀνάγκας Bergk : ἀνάγκαις vulgo.

The madding dance divine

Frenzies and shouts of dancers driven wild together with the throng that toss their heads.

210 (229)

ἄγαν φιλοτιμίαν
μνώμενοι ἐν πολίεσσιν ἄνδρες
ἢ στάσιν, ἄλγος ἐμφανές.

Plutarch, *de cohib. ir.* 8, 457.

213 (232)

πότερον δίκᾳ τεῖχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν,
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

Plato, *Republic*, ii 365[b], Cicero, *ad Atticum*, xiii 38, etc. For the metaphor, cp. *I.* iv 45.

214 (233)

γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ
Ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ.

Plato, *Republic*, i 331[a], etc.

220 (241)

τῶν οὔ τι μεμπτὸν
οὔτ᾽ ὦν μεταλλακτόν, ὅσ᾽ ἀγλαὰ χθὼν
πόντου τε ῥιπαὶ φέροισιν.

Plutarch, *Sympos. Qu.* vii 5, 3.

221 (242)

. . . ἀελλοπόδων μέν τιν᾽ εὐφραίνοισιν ἵππων
τιμαὶ καὶ στέφανοι, τοὺς δ᾽ ἐν πολυχρύσοις θαλάμοις βιοτά·

2 τιμαί <τε> ? s.

"The madding crowd's ignoble strife"

Men who, in the cities, are too eager for ambition, or for faction, that manifest woe . . .

2 πολίεσσιν Boeckh: πόλεσιν.

Does right fare better than wrong?

Whether the race of men on earth mounteth a loftier tower by justice, or by crooked wiles, my mind is divided in telling clearly.

Hope, the nurse of eld

With him liveth sweet Hope, the nurse of eld, the fosterer of his heart,—Hope, who chiefly ruleth the changeful mind of man.

"The earth is the Lord's, and the fulness thereof"

Nothing is to be disparaged, nothing to be made different, of all the boons of the glorious earth, and of the rushing sea.

"Sunt quos curriculo pulverem Olympico collegisse iuvat"

One man is gladdened by honours and crowns won by wind-swift steeds; other men by living in cham-

τέρπεται δὲ καί τις ἐπ' οἶδμ' ἅλιον ναῒ θοᾷ
σῶς διαστείβων . . . .

Sextus Empiricus, *Hypotyp. Pyrr.* i 86.

4 σῶς omitted by s[3].

222 (243)

. . . . Διὸς παῖς ὁ χρυσός·
κεῖνον οὐ σὴς οὐδὲ κίς,[1]
δάπτει <δὲ> βροτέαν φρένα κάρτιστον <κτεάνων.>

Schol. *Pyth.* iv 407. Plutarch in Proclus *ad Hesiod. Opp. et D.* 430.

[1] Cp. Theognis 451, τοῦ (χρυσοῦ) χροιῆς καθύπερθε μέλας οὐχ ἅπτεται ἰὸς | οὐδ' εὐρώς, αἰεὶ δ' ἄνθος ἔχει καθαρόν.

227 (250)

νέων δὲ μέριμναι σὺν πόνοις εἱλισσόμεναι
δόξαν εὑρίσκοντι· λάμπει δὲ χρόνῳ
ἔργα μετ' αἰθέρ' <ἀερ>θέντα.

Clemens Alexandrinus, *Strom.* iv 586.

Boeckh ascribes the above passage to an Encomium, and Schröder (with great probability) to an Epinician Ode. Professor E. B. Clapp, however (*Classical Quarterly*, viii (1914) 225), proposes to prefix it to Frag. 172 (158), which is in the same metre, and has an echo of λάμπει in ἐπέλαμψεν.

3 <ἀέρ>θέντα Boeckh (s), cp. *N.* viii 41, ἀρετὰ . . . ἀερθεῖσα . . ., πρὸς ὑγρὸν αἰθέρα: λαμπευθέντα Clemens.

234 (258)

. . . ὑφ' ἅρμασιν ἵππος,
ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύει τάχιστα δελφίς·

bers rich with gold; and there is even one who rejoiceth in safely crossing the wave of the sea in a swift ship.

Man's mind devoured by gold,
which neither moth nor rust corrupteth

Gold is a child of Zeus; neither moth nor rust devoureth it; but the mind of man is devoured by this supreme possession.

3 <κτεάνων> B.

Labor omnia vincit

The ambitions[1] of youths, if constantly exercised with toil,[2] win glory; and, in time, their deeds are bathed in light, when lifted aloft to the air of heaven.[3]

[1] Keenness for victory in the games; cp. *O.* i 108, *P.* viii 82, *N.* iii 69.
[2] The toil of training and of contest; cp. *O.* v 15, xi 4; *N.* iv 1, vii 74, x 24; *I.* i 42, v 25, vi 11.
[3] Cp. *N.* viii 41, "the fame of glorious deeds . . . is borne aloft to the liquid air."

"Quam scit . . . exerceat artem."

The horse is for the chariot; the ox for the plough; while, beside the ship, most swiftly speedeth

κάπρῳ δὲ βουλεύοντι φόνον κύνα χρὴ τλάθυμον [ἐξ]ευρεῖν . . .

Plutarch, *de tranquill. anim.* c. 13, *virt. mor.* c. 12.

249ᵇ Schröder

*πρόσθα μέν σ' Ἀχελωΐου τὸν ἀοιδότατον *εὐρείτα κράνα, Μέλ[ανό]ς τε ποταμοῦ ῥοαὶ τρέφον κάλαμον.*

Grenfell and Hunt, *Oxyrhynchus Papyri* ii (1899) 64, schol. of Ammonius on *Il.* xxi 195.

1 εὐρείτα Sandys, Doric gen. for εὐρρείταο (*Il.* vi 34), ρ often remains single in Pindar: εὐρωπία pap. (G–H, S).

the dolphin; and, to meet a boar that is meditating murder, you must find a stout-hearted hound.

3 βουλεύοντι (S), cp. Horace, *Carm.* iii 22, 7, "verris obliquum meditantis ictum": *v.l.* βουλεύοντα (B).

Rivers "crowned with vocal reeds."

Thou, the most musical reed, wast aforetime nurtured by the spring of the fair-flowing Acheloüs, and by the streams of the river Melas.

2 κράνα Μέλανος Wilamowitz (S): κράναν ἕλικος G–H. Cp. Theophrastus, *Hist. Plant.* iv 11, 8, φύεται δὲ πλεῖστος (*sc.* ὁ κάλαμος) μεταξὺ τοῦ Κηφισοῦ καὶ τοῦ Μέλανος.

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